WORLD CALL

10 CENTS

OCTOBER, 1919

CHINA
SCALE OF MILES
0 100 200 300 400 500
Capital of Country
Capital of Province
Treaty Ports
Railroads
Proposed Railroads
Submarine Cables
Hammond's 8 x 11 Map of China, Japan and Korea
Copyright by C. J. Hammond & Co., N.Y.
Longitude 120 East from Greenwich
TROPIC OF CANCER
EQUATOR
PACIFIC OCEAN
SEA OF JAPAN
SEA OF OKHOTSK
YELLOW SEA
EAST CHINA SEA
SOUTH CHINA SEA
Gulf of Tonkin
Gulf of Pechili
Tartary
Gulf of Korea
Korea Bay
Liaotung Gulf
Hangchau Bay
Formosa Strait
Bashi Str.
Pescadores
Botel-Tobago-Shima
Forest Bell Bk.
Pinnacle Is.
Rasa I.
Parcel Is.
Amoy
Swatow
Canton
Hongkong
Macao
Kwangchau-wan
Hainan
Haiphong
Hanoi
Formosa
Taiwan
Samasana
Changchau
Fuchau
Ningpo
Shaohing
Hangchau
Shanghai
Nanking
Wuchang
Hankau
Kiukiang
Hukau
Yochau
Changsha
Siangtan
Hengyang
Chungking
Chingtu
Yachau
Suifu
Ichang
Kweiyang
Yunnanfu
Mengtsz
Lungchau
Kaitong
Singan
Lanchau
Ninghsia
Kweihwa
Kalgan
Peking
Tientsin
Paotingfu
Taiyuen
Kaifong
Hwaiking
Suenhwa
Chefoo
Weihaiwei
Port Arthur
Talienwan
Newchwang
Kirin
Changchun
Mukden
Kaiyuen
Vladivostok
Hunchun
Seoul
Fusan
Gensan
Shimonoseki
Nagasaki
Kagoshima
Kobe
Osaka
Kioto
Nagoya
Tokio
Yokohama
Hakodate
Aomori
Akita
Hakodate
Sapporo
Mororan
Kushiro
Nemuro
Shikoku
Kiushu
Miyazaki
Nobioka
Yakuno-Shima
Shihito Islands
Linshoten Islands
Amamio-Shima
Okubu-Shoto or Northern Is.
Tsu-busho-to or Middle Is.
Nam-busho-to or Southern Is.
Okinawa-Shima
Kume-sh.
Yoro-sh.
Yabu-sh.
Miyako Shima
Ryukyu Islands
Bonin Islands
Ogasawara-Gunto
Volcano Is.
Ponafidin I.
Sado I.
Oki Is.
Tsushima
Iki Is.
Quelpart I.
Port Hamilton
Kerguelen I.
Amherst I.
Hainan
Tonkin
Annam
Cochin China
Siam
Burma
Assam
Tibet
Mongolia
Manchuria
Sinchiang
Eastern Turkestan
Kansu
Shensi
Shansi
Chihli
Honan
Hupeh
Hunan
Kiangsi
Kiangsu
Anhwei
Fukien
Kwangtung
Kwangsi
Kweichau
Yunnan
Szechwan
Shantung
Ordos
Gobi
Desert
Great Wall
Grand Canal
Yangtse R.
Yellow R.
Amur R.
Sungari R.
Liao R.
Hwai R.
Si R.
Min R.
Han R.
Kan R.
Yuen R.
Tarim R.
Irtish R.
Ob R.
Lena R.
Yenisei R.
Selenga R.
Kerulen R.
Onon R.
Argun R.
Khanka L.
Baikal L.
Hyanchun
Kirin
Changchun
Mukden
Kaiyuen
Vladivostok
Hunchun
Seoul
Fusan
Gensan
Shimonoseki
Nagasaki
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Port Hamilton
Kerguelen I.
Amherst I.

Circulation Department

FIRST, we wish to express our appreciation to all of you who sent in your September renewals during August. This is the kind of cooperation we covet. You have saved us time and money, and, as your names did not have to be taken off the list, we trust you have insured yourselves against failure to receive the magazine regularly.

Have you realized that WORLD CALL will make a most excellent Christmas present? We will be glad at any time to receive a subscription for the year 1920. We will enter the subscription to begin with the January number and at the proper time will mail a card, bearing your name, to the one who is to receive the magazine as a gift.

As each church is now making its plans for the Every Member Canvass for next year's budget, we urge that at the same time you plan to canvass every home for WORLD CALL subscriptions. In making requests for literature for the Every Member Canvass do not fail to order also subscription envelopes for WORLD CALL. The members of the church will be interested in having the report of what their money is accomplishing come to them month by month through WORLD CALL. We cannot expect missionary giving unless the membership of our churches is receiving the world vision which comes through reading WORLD CALL.

Please notify us promptly when you fail to receive a number of WORLD CALL.

Do not depend upon the postoffice to notify us of your change of address.

To avoid confusion, send all subscriptions direct to WORLD CALL, 222 Downey Avenue, Indianapolis, Indiana.

Editorial Postscripts

MANY of our readers will recognize on the cover a representation of the colossal figure of Christ by Bertel Thorwaldsen (1770-1844) which stands in the Fruenkirche, Copenhagen.

Again it has been necessary to add four extra pages to WORLD CALL. Twelve pages of the seventy-two will be reprinted and given general circulation in the interest of the United Budget campaign.

November WORLD CALL will bring summaries of the Annual Reports of the Boards presented at the Cincinnati convention. The proceedings of the convention will appear in the December number which we will strive to put into the hands of our readers about the 20th of November.

The November number will also give especial presentation to the Sunday school interests of the brotherhood.

December WORLD CALL will be the annual Woman's number and will also give prominence to Ministerial Relief and Pensions in addition to reporting the convention.

Bert Wilson, whose character studies of famous missionaries have been such attractive and informing features of several issues this year, has just sailed for India where he will spend several months counseling with the missionaries and studying conditions on that vast and ready field. His vigorous and splendidly successful service as Secretary of the Foreign Christian Missionary Society, together with his keen powers of observation and his independent judgment, justify us in expecting some original and important reports. A part of his daily program for weeks before he left was learning to operate the high-power camera that will be his constant companion throughout the journey.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

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Board of Church Extension
603 New England Building, Kansas City, Missouri

Board of Ministerial Relief
627 Lemcke Building, Indianapolis, Indiana

Board of Education
222 Downey Avenue, Indianapolis, Indiana

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The Only Solution of the Japanese Problem

Mrs. Frances Caldwell Macauley, "The Lady of the Decoration," and a Group of Her Japanese Kindergarten Children as They Appeared in the Methodist Centenary. Mrs. Macauley is a member of the First Christian Church, Louisville, Kentucky.

To inform those who are interested; to interest those who ought to be informed

World Call

OCTOBER, 1919

222 Downey Avenue, Indianapolis, Indiana

Forward to Christ

A Staggering Revelation

THE war startled us with the discovery that what we called Christendom was only a twilight zone of religion; that much of what had passed for light was darkness; that what many called salt was corruption, and that most church members were consuming five or ten times as much of their time and substance on their homes, six to twelve times as much on their clothing and seven to fourteen times as much on food for their mortal bodies as upon the religion of Christ. Even the little actual outlay and effort in the Church were nine-tenths absorbed in keeping the local congregation alive and only one-tenth given to the redemption of the rest of the world!

This is not an accusation. It is a confession. We are all guilty. Have we the manhood to stand up before God like Isaiah did and commit ourselves to the manifest and immediate task? Whatever it requires of revolutionized lives, reorganized homes and readjusted personal programs, it must be done.

The easy-going confidence and extravagance into which our people are relaxing since they think the war is won are symptoms of a satanic gas attack on Christian civilization that must be quickly and fully met.

An Inspiring Advance

Prophetic souls have already secured the beginning of results. The Men and Millions Movement even anticipated the war. But clearly its measure is as inadequate for the war-revealed task as the old scale of giving and living was for the world the missionaries saw before the war. Improving on our little example and partially aroused by the war, the Methodists have laid out a world-wide program and subscribed a five-year fund of $170,000,000. That, at least, begins to look both sensible and earnest. They challenge their own souls and all other Christians to go on through. Are the Disciples of Christ ready to move? Aye, it is not the Methodists, or the Northern Presbyterians with $9,000,000 added to their annual budget, or the Baptists, North and South, with a five-year goal of $175,000,000, but the living Christ himself who challenges all who bear His name and all who follow His red footsteps even afar off, to meet the new day in the high spirit and full consecration of the first Christians who counted naught of the things which they possessed as their own.

A Primary Distinction

Do not allow the issue to be confused. The unification of the societies is a mere detail. The location of headquarters is a minor matter. The real question is, "Will we follow Christ? Will we care for the orphan? Will we cherish the aged? Will we help the orphan church? Will we preach the gospel in all the heathen places of North America and in all the hopeful centers of South America, Europe, Asia and Africa? Will we educate our children like Christians? Will we back up our preachers and missionaries with food and clothing and equipment while they toil, and with honorable support after their strength is spent, "that they be not seen of men to fast"? All this is one question of loyalty to Christ who is this sick world's only hope. If we are willing to move up to where He stands the details of organization and methods will be easily arranged. If we fail after a hundred years of instruction in unquestionably sound principles of New Testament liberty and loyalty, we must bear a brand of perpetual disgrace.

Sheer devotion to Christ now will carry with it the solution of all problems of cooperation with other Christians and will bring about Christian union promptly and inevitably. The most tragic thing in the divided state of the Church today is not the separation of brethren from one another, but the estrangement of all from Christ. If we were all in Him we should be all together. All who completely give themselves with consuming passion to Him and to the discovery and accomplishment of His program for the world will find questions of Church polity, ordinances and methods already settled or easy of solution. The early Church did not divide until it quit work. The modern Church will as certainly unite—like the armies of allies in France—when it seriously undertakes its staggering responsibilities.

Two Immediate Necessities

Two things immediately ahead lie side by side. First, doubled effort in every field and department of our local and general work with scrupulous fidelity to the first principles of Christ. Second, a joint survey with all other Christian forces of what is needed for the Christian conquest of the world. Christ is ahead of all of us. As we advance to Him, let us walk together wherever we can and be assured that wherein we are divided we shall find ourselves closer and closer together as we draw near to Him. To quibble is to quit; and to quit in this hour is the act of Judas.

United Budget of Regular Annual Income for the Year Ending September 30, 1920

To Be Provided by Churches, Sunday Schools, Women's, Young People's and Children's Societies and Individuals, by Direct Remittance to Each Board or Institution.

Name of State	F. C. M. S.	A. C. M. S.	C. W. B. M.	N. B. A.	Church Ext.	Min. Pensions	Temp.	Chr. Unity	Education	State	Total
Alabama	$2,102.70	$953.22	$2,102.70	$1,542.98	$238.30	$700.90	$28.03	$42.05	$700.90	$3,504.77	$11,915.55
Arizona	626.55	992.40	1,090.56	179.94	204.48	142.56	13.63	6.24	136.32	2,044.22	5,436.90
Arkansas	2,497.60	1,981.12	4,848.90	2,413.13	332.50	737.07	74.81	183.98	2,078.10	4,618.77	19,765.98
California, North	6,822.72	3,431.82	9,358.67	3,785.12	730.91	1,280.33	65.51	161.61	3,509.50	16,846.29	45,992.48
California, South	25,644.70	8,421.16	20,793.00	8,858.74	2,904.08	3,914.62	87.33	202.38	2,772.40	24,951.56	98,549.97
Colorado	8,089.68	5,134.91	9,762.20	2,929.81	1,021.68	1,823.43	154.80	620.33	1,045.95	4,184.59	34,767.38
Florida	1,252.18	1,416.63	2,913.54	918.25	121.09	585.31	34.68	34.68	485.59	1,863.57	9,625.42
Georgia	1,483.91	3,061.51	4,155.90	3,037.35	823.61	972.06	90.04	449.05	4,848.55	5,009.98	23,931.96
Hawaii	904.42	.....	.....	.....	.....	706.39	.....	.....	.....	..... *	1,610.81
Idaho, South	1,171.72	1,061.44	2,102.21	1,648.12	165.42	413.55	13.78	13.78	413.55	1,654.49	8,658.06
Illinois	67,941.48	27,147.00	48,566.00	20,716.39	5,942.45	9,642.48	867.25	973.62	29,227.01	20,818.34	231,842.02
Indiana	56,724.27	37,787.20	66,230.40	9,037.26	6,739.74	18,177.79	3,449.50	2,133.43	29,359.38	19,313.58	251,952.55
Inland Empire	4,321.43	3,255.79	4,838.75	4,511.37	766.90	817.03	29.03	230.88	11,060.00	1,658.98	31,490.16
Iowa	29,692.69	18,157.31	46,987.50	16,139.98	4,312.24	8,096.07	1,095.48	1,615.86	53,700.00	22,145.76	201,942.89
Kansas	30,603.34	15,106.51	31,675.60	11,914.31	4,277.86	5,756.59	275.44	679.46	13,772.00	16,871.07	130,932.18
Kentucky	57,620.89	55,424.30	57,436.00	294.23	7,119.11	11,884.90	1,435.90	1,484.63	30,553.08	23,710.73	251,963.77
Louisiana	705.90	564.72	1,411.80	635.61	70.59	352.95	35.30	35.30	282.36	4,376.24	8,470.77
Md., Del. and D. C.	8,078.71	4,573.10	5,901.91	1,306.60	979.95	1,567.92	65.33	653.30	1,959.90	2,350.91	27,437.63
Michigan	19,854.67	4,075.67	8,038.80	2,381.32	899.78	2,788.46	180.87	321.35	669.90	8,039.35	47,250.17
Minnesota	3,127.16	2,889.10	3,210.11	1,682.92	573.63	756.96	83.74	179.75	1,395.70	4,884.82	18,783.89
Mississippi	631.68	590.03	4,164.90	724.69	191.59	247.12	16.66	27.77	347.08	6,941.48	13,883.00
Missouri	57,431.83	34,109.77	57,347.42	36,494.43	7,753.61	14,955.97	1,194.74	3,232.53	51,501.77	17,920.86	281,942.93
Montana	1,837.19	1,397.35	1,668.48	823.99	456.19	367.36	55.62	186.26	834.24	4,171.20	11,797.88
Nebraska	16,585.34	7,532.19	19,345.20	6,719.69	1,873.36	3,508.57	366.18	767.84	13,818.00	7,739.31	78,255.68
Nevada	30.02	.....	.....	.....	.....	.....	.....	.....	6.69	..... *	36.71
New England	2,403.01	1,101.48	1,641.96	737.13	298.97	335.37	.....	.....	331.13	2,736.51	9,585.56
New Mexico and West Texas	892.23	2,367.28	2,238.56	529.74	209.87	370.34	20.99	70.49	139.84	..... *	6,839.34
New York and New Jersey	19,250.81	15,129.37	11,509.60	4,153.31	1,326.11	2,264.50	50.35	137.51	733.74	9,783.87	64,339.17
North Carolina	2,691.76	1,935.81	8,308.20	4,685.45	456.95	610.81	13.85	123.10	15,663.73	5,723.01	40,212.67
North Dakota	194.21	93.82	275.94	55.09	88.00	33.90	13.80	.....	344.92	..... *	1,099.68
Ohio	125,323.60	58,985.40	55,244.00	26,308.15	9,559.23	19,072.23	2,251.19	3,508.21	27,622.00	27,616.04	355,490.05
Oklahoma	11,102.40	9,020.70	13,878.00	9,714.60	2,081.70	1,804.14	69.39	166.54	34,695.00	20,813.64	103,346.11
Oregon	6,583.76	3,620.80	7,674.15	3,537.95	1,004.42	1,261.66	13.95	76.69	1,395.30	6,278.17	31,446.85†
Pennsylvania, East	4,661.81	4,187.48	4,205.70	746.34	410.59	1,029.85	140.19	198.07	1,401.90	1,401.77	18,383.70
Pennsylvania, West	27,396.01	8,010.19	16,690.80	5,182.84	2,387.20	5,820.92	.....	345.50	4,172.70	6,957.43	76,963.59
South Carolina	357.70	345.75	1,102.00	665.53	44.36	135.27	13.78	25.24	688.75	1,137.87	4,516.25
South Dakota	806.40	613.30	1,378.20	311.69	234.29	126.11	6.8.	18.94	413.46	1,102.69	5,011.97
Tennessee	10,626.75	5,330.94	9,690.10	3,146.86	640.57	2,222.94	35.99	153.54	3,460.75	10,382.64	45,688.08
Texas	26,562.06	14,041.23	30,461.20	47,257.31	3,563.55	5,140.01	77.54	255.74	36,826.90	48,445.51	212,631.05
Utah	258.82	203.94	.....	78.85	.....	45.03	12.40	31.28	34.46	..... *	664.78
Virginia	14,507.85	7,195.89	13,817.00	1,816.94	829.02	3,454.25	138.17	552.68	17,962.10	17,133.90	77,407.80
Washington, West	6,279.84	2,892.96	4,233.60	2,182.00	931.39	282.24	70.56	105.84	705.60	5,645.29	23,329.32
West Virginia	7,092.80	2,402.08	6,954.50	1,660.50	420.50	1,324.86	41.73	51.46	2,086.39	6,085.45	28,990.00
Wisconsin	843.24	702.70	1,054.05	210.81	84.32	351.35	14.05	14.05	302.16	1,686.41	5,263.14
Wyoming	212.39	119.96	275.78	110.09	15.86	13.97	.....	.....	137.92	..... *	885.97
Alberta	838.08	261.20	279.36	9.78	27.94	111.74	.....	.....	349.20	5,587.21	7,464.51
British Columbia	137.88	91.00	.....	9.65	20.69	.....	.....	.....	.....	..... *	259.22
Manitoba	248.08	316.99	2,205.12	27.56	48.24	90.08	27.56	34.32	.....	5,513.07	8,511.02
Maritime Prov.	1,164.58	329.39	2,756.40	96.47	15.16	60.53	.....	6.31	.....	1,653.06	6,081.90
Ontario	4,266.91	1,247.27	.....	82.69	.....	42.56	.....	.....	.....	4,134.50	9,773.93
Saskatchewan	317.01	292.20	275.66	68.92	94.00	123.87	13.78	.....	.....	6,409.16	7,594.60
Total	$683,802.77	$379,903.28	$610,100.43	$252,081.21	$73,292.00	$136,324.92	$12,739.81	$20,108.59	$403,945.92	$427,718.07	$3,000,017.00

*Information not at hand when going to press.
†Note—Oregon has voluntarily agreed to attempt to raise five dollars per member, which brings their total to $59,090.

PARTICIPATING ORGANIZATIONS

Foreign Christian Missionary Society, Box 884, Cincinnati, O.

American Christian Missionary Society, Carew Bldg., Cincinnati, O.

Christian Woman's Board of Missions, College of Missions Bldg., Indianapolis, Ind.

National Benevolent Association, 2955 N. Euclid Ave., St. Louis, Mo.

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Association for the Promotion of Christian Unity, 504 N. Fulton Ave., Baltimore, Md.

Board of Education, 222 Downey Ave., Indianapolis, Ind.

State, Provincial and Regional Societies.

WORLD CALL, monthly magazine of 64 or more pages and cover, carrying new and reliable information from all fields and departments of human needs and Christian service, fully illustrated with numerous fresh photographs from all lands. Subscription $1.00 per year in advance. Subscription should be made and paid in the Every-Member Canvass.

Complete Supplies for the Every-Member Canvass, Including a Reprint of 12 Pages from October WORLD CALL, Duplex Pledge Cards, Leaflets on the Every-Member Canvass, Tithing and Stewardship, and WORLD CALL Subscription Envelopes, Supplied Free on Request.

UNITED BUDGET COMMITTEE, 222 W. FOURTH ST., CINCINNATI, OHIO.

Work to be Done by the United Budget

The Christian Character of America's Dealings with the Philippine Islands Has Won the People's Hearts throughout the East, Laying a Heavy Responsibility of Unselfish Righteousness upon Our Government for the Future and Requiring Redoubled Missionary Effort from the Church. These Policemen of Laoag are a Challenge to both State and Church.

Foreign Christian Missionary Society

I. The Foreign Society Has a World Work

The Society through the faith of dauntless missionaries and the abiding interest of thousands of churches in the homeland—

1. Has planted mission stations in Africa, China, Tibet, India, Japan and Philippine Islands.

2. Sustains 195 missionaries and 950 native helpers on the fields.

3. Has property valued at $1,500,000 in mission lands.

4. Baptized through its workers 2,300 converts last year.

5. Conducts 28 hospitals and dispensaries, treating 175,000 people last year.

6. Raised on the mission fields last year over $155,000.

7. Carries on 212 schools of all kinds with over 8,000 under instruction.

II. The Foreign Society Needs a Worthy Budget

1. The estimates for necessary expenditures for 1919-20 require $683,802.77. This is a modest increase over last year.

2. The amounts for the various fields making up this total are not ideals but necessities, and unless provided for out of the United Budget must be borrowed at the bank or the work set back. The necessary sums are as follows:

Japan—To support twenty-seven missionaries, a force of native evangelists, outstations, two colleges and a middle school, one primary school, five kindergartens, a Christian Institute, and to build missionary houses and mission buildings, $95,000.00.

China—To support fifty missionaries, many schools, four hospitals, University of Nanking, large evangelistic work, a corps of Chinese evangelists, to erect the necessary buildings, support the new missionaries going out, and enlarge the work where it is absolutely necessary, $165,000.00.

India—To support thirty-three missionaries, three hospitals, one high school, one Bible college, a boys' orphanage, the necessary force of native teachers, evangelists, hospital assistants and other workers and to open a new station and provide needed buildings, $84,000.00.

Africa—To support our share of thirty missionaries, maintain three hospitals, the steamer *Oregon*, 160 native evangelists, native teachers and schools, printing press and other work and to build the necessary new homes and other mission buildings, $69,000.00.

Philippines—To support twenty missionaries and force of native evangelists, two Bible colleges, girls' school, printing press, dormitories, Bible women, three hospitals, to build girls' school and missionaries' homes, $60,000.00.

Tibet—To support ten missionaries, one hospital, schools, churches, rug factory, evangelistic work, to open a new station and equip a missionary expedition to Lhassa, the capital, $32,000.00.

Work in England, Scandanavia and Hawaii, $3,500.00.

For education at home, magazine, literature and miscellaneous, $28,802.77.

For administration, salaries of officers, stenographers, clerks, postage, rent, travel, etc, $43,000.00.

Total for regular forms of work, $585,302.77.

Estimated additional exchange because of the rise in the price of silver in China, and losses in exchange in other lands, $38,500.00.

Necessary increase in missionary and native evangelists' salaries because of high prices and cost of living, $23,000.00.

New technical high school, Nantungchow, China, $10,000.00.

Additional new equipment, $25,000.00.

Interest on Nanking University endowment, $2,000.00.

Grand total, $683,802.77.

III. The Foreign Society Faces New and Compelling Responsibilities

1. The Foreign Society has planted its missions in the most strategic points in the very heart of the great mission lands.

2. America has the friendship of the non-Christian nations as never before.

3. The war has opened countless doors and made far more immediate the need in all lands.

4. Great Britain's young student life has been largely sacrificed in the war and American churches must provide the great majority in the number of new missionaries to occupy the mission fields.

5. Christianity is the necessary forerunner of democracy. We must Christianize the foundations for freedom in non-Christian lands.

6. The future peace of the world will depend largely upon Christianizing the impact of the West upon the East.

7. The cement has run out of the barriers which have separated the races. The world is flowing together for good or evil, and cannot remain half pagan and half Christian.

THESE DEMANDS FOR ENLARGEMENT MUST BE MET OUTSIDE THE UNITED BUDGET BY RECEIPTS FROM THE MEN AND MILLIONS MOVEMENT AND THE MILLION DOLLAR CAMPAIGN, ANNUITIES, BEQUESTS AND SPECIAL GIFTS.

Christian Woman's Board of Missions

The Field is the World

The present task of the Christian Woman's Board of Missions is threefold:

First, maintenance must be provided for established work.

Second, certain increased equipment and facilities are necessary to maintain the steady growth in work already being carried.

Third, the meeting of responsibilities already committed to us in the new fields we have entered, the opening of new stations, the erection of new buildings, the sending of new missionaries, have never pressed so compellently.

To meet these demands a total budget of $700,000 was undertaken for 1918-19. Of this amount $450,000 was to be raised through the missionary budget of the churches, including auxiliary societies. The balance of the $700,000 was to be provided through individual gifts, bequests, Men and Millions gifts, etc.

For the year 1919-1920 a budget of $610,100 from churches and societies will be necessary, with additional gifts for increased work and new enterprises sufficient to make a total aim of over $800,000.

Home Fields

Educational.—The Christian Woman's Board of Missions has missionary societies in more than 3,000 churches, with a membership of more than 100,000. Missions are being taught to the children in nearly 2,000 organizations, with more than 30,000 members reported.

In the United States four Negro schools are conducted; three mountain schools; night schools for Oriental and Mexican people in four institutions; kindergartens in five institutions for foreign and colored children; four Bible chairs in state universities; the College of Missions, a post-graduate school for the preparation of missionaries for all fields, has sent out to the various fields ninety-three.

Institutional.—The Negro schools and mountain schools have institutional features in their industrial work. In five cities kindergartens, medical clinics, night schools, home visitation, girls' and boys' clubs, women's societies, and reading rooms are conducted.

Evangelistic.—Churches have been assisted in every state in the Union, save three, and in Canada.

Foreign Fields

Jamaica.—The first field of service; we minister to 23 churches; seven day schools are connected with these.

India.—The first non-Christian land to which our missionaries went was India. The Board sent four and the Foreign Society four in 1882. We maintain six stations, two orphanages, one industrial home, 22 boarding, day and normal schools, four hospitals, eight dispensaries. Our staff of missionaries numbers forty-three.

Mexico.—We have had a good work, but not a large one. Before the revolution we reported eleven churches; some were scattered by war conditions. There are now seven, with a membership of eight hundred. An orphanage arose out of the exigencies of the war. We plan soon to begin work in the center of the Republic, establishing schools and churches, and conducting our orphanage and institutional work. We cooperate in the Union Seminary in Mexico City, and in a union Evangelical paper.

Porto Rico.—We minister to eleven churches, and eleven outstations. We are cooperating in an Evangelical paper and had a prominent part in the prohibition movement.

South America.—Work was begun at Buenos Aires in 1906. We have two organized churches, and three other preaching points. The staff of missionaries is eight. Six more are under appointment. Immediate responsibilities undertaken by the Board are for the evangelization of three provinces of the Argentine and the Republic of Paraguay. We cooperate with the Methodist people in Colegio Americano, a school for boys in Buenos Aires.

Africa.—The Board cooperates equally with the Foreign Society in the Congo Mission. Three stations have been established, and two new ones planned. There are eight organized churches on the field, and about 1,500 pupils are in the day schools. Twenty thousand patients were treated by the doctors during the last year. The combined force of missionaries of the two boards is thirty. Two new ones go to the

field this fall.

China.—The work of the Board in China is the maintenance of the Girls' School at Luchowfu; a share in Ginling College, the only college for women in the Yangtze valley; and equal cooperation with the Foreign Society in the District of Nantungchow, with population of from four to six millions. The Board supports six missionaries on the field, and cooperates with the Foreign Society in the support of eight others.

Current Maintenance Budget 1919-20

WORK OUTSIDE THE UNITED STATES	
Africa	$30,000
Canada	4,000
China	30,000
India	100,000
Jamaica	17,000
Mexico and Texas Frontier	40,000
Porto Rico	15,000
South America	70,000
	$306,000
WORK IN THE UNITED STATES	
College of Missions	$40,000
City Missions, Indianapolis	15,000
Oriental Work, Pacific Coast	25,000
Bible Chairs	15,000
Mountain Schools	60,000
Negro Schools and Evangelists' Work	90,000
Evangelistic Work	15,000
	$260,000
GENERAL	
Administration	$22,000
Promotional	22,100
	$44,100
	$610,100

A DAUGHTER OF MEXICO.

Type of the Girlhood of Seven Great World Fields Looking to America for Christian Love and Light.

Needs for Enlargement

To be met outside the United Budget by Bequests, Annuities and personal gifts.

1.	Tennessee Mountain School, main school building	$40,000
2.	Repairs on Pearre Hall, Hazel Green, Kentucky	5,000
3.	Repairs on buildings, Morehead, Kentucky	4,000
4.	Bible Chair Building, Ann Arbor, Michigan (of this amount $10,000 already provided)	40,000
5.	Additional buildings, College of Missions (buildings secured, funds not provided)	16,000
6.	Negro School, Kentucky, initial outlay	22,500
7.	Jamaica, Church building and repairing	2,000
8.	India, Burgess Memorial School, main building (in excess of Burgess fund)	5,000
9.	India, one ward, Tuberculosis Sanitarium	1,200
10.	India, School building, Jhansi	6,000
11.	Mexico, School building, church and repairs, Aguascalientes	17,000
12.	Mexico, Church building and repairs, San Luis Potosi	7,000
13.	South America, site for school, Paraguay	36,000
14.	South America, Mission home, Buenos Aires	5,000
15.	Africa, sawmill, one-half cost	5,000
16.	Africa, establishing new stations, one-half	20,000
17.	China, enlargement Ginling College	7,500
18.	China, girls' school, Nantungchow, one-half cost	7,500

If we work upon marble, it will perish; if we work upon bronze, time will efface it; if we rear temples, they will crumble to dust; but if we work upon immortal souls; if we imbue them with right principles of action, with just fear of wrong, and with love of right, we engrave upon these tablets something which time cannot obliterate, but which will grow brighter through all eternity.—*Daniel Webster.*

American Christian Missionary Society Has

1. Planted Churches of Christ in every *city west* of Pittsburgh.
2. Followed the *pioneer* to the Western States and to Canada and Alaska with the pure gospel.
3. Built up one of the finest Bible school departments in the United States.
4. Planted and maintained four pieces of constructive, intelligent and successful *immigrant service.*
5. *Paid all* of *its debts* and *kept its credit good.*

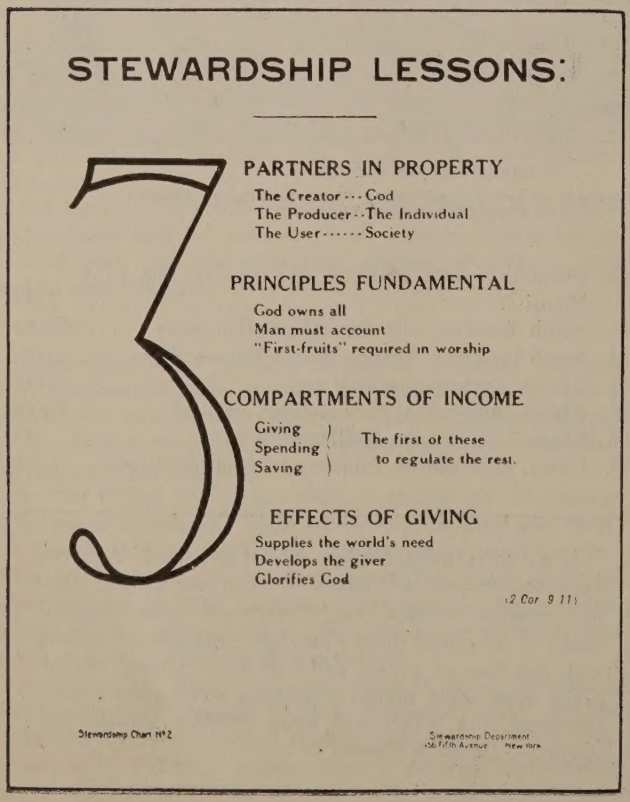
The A. C. M. S. Needs for 1919-1920

1.	To meet the appeals of the states	$186,000.00
2.	For its immigrant work	28,903.28
3.	For Scandinavian and Russian Missions	10,000.00
4.	For Alaska Missions	5,000.00
5.	For Bible school advancement	30,000.00
6.	For general church service	40,000.00
7.	For promotion, administration, etc.	30,000.00
		$379,903.28

Why $100,000?

The Bible school department of the American Christian Missionary Society is asking this year for $100,000 from the Sunday schools.

I. To maintain the present program of activities, including: Four national workers and their office assistants; 23 state and district field workers and their assistants; 1 Negro field worker; 2 religious day schools; cooperation in many unified and interdenominational activities in religious education.



II. To meet the necessary increase in salaries, travel, printing, etc., for the present service.

III. To add: Two workers for Alaska; an associate for the Negro field; 2 field workers for Canada; a teacher training superintendent for full-time service; a college endowment field secretary to help secure permanent funds for chairs of religious education; a missionary education secretary through the Joint Committee; summer school promoter especially for teen age boys' and girls' conferences; additional field force in several states and districts imperatively needed; several specialists for local school campaigns.

IV. To help in the general task of Home Missions.

Summary of Appeals Voiced by State Secretaries Upon the American Christian Missionary Society for 1920

Arizona, R. E. Dunlap	$5,000.00
Arkansas, John S. Zeran	2,000.00
California (North), G. W. Brewster, Jr.	5,000.00
California (South), F. M. Rogers	5,000.00
Delaware, Maryland and District of Columbia, W. S. Harsell	3,000.00
Florida, J. T. Boone	2,140.00
Georgia, A. R. Moore	5,000.00
Idaho (South), H. J. Reynolds	3,000.00
Illinois, H. H. Peters	5,000.00
Indiana, C. W. Cauble	5,000.00
Inland Empire, O. A. Ishmael	2,000.00
Iowa, A. M. Haggard	3,500.00
Louisiana, I. E. Adams	1,950.00
Michigan, J. Frank Green	6,000.00
Minnesota, M. M. Moss	5,000.00
Mississippi, W. C. Ferguson	2,000.00
Montana, Walter M. Jordan	3,600.00
Nebraska, William Oeschger	5,000.00
New England, John P. Sala	5,000.00
New York, John P. Sala	5,000.00
New Mexico and West Texas, Homer Magee	5,500.00
North Carolina, C. C. Ware	1,900.00
North Dakota, C. B. Osgood	2,000.00
Ohio, I. J. Cahill	2,000.00
Oklahoma, J. Fred Jones	2,000.00
Oregon, C. F. Swander	10,000.00
Pennsylvania (East), E. C. Lunger	1,600.00
Pennsylvania (West), D. Park Chapman	3,000.00
Rocky Mountains District, C. W. Dean	11,500.00
South Carolina, A. B. Reeves	4,000.00
South Dakota, C. B. Osgood	2,000.00
Tennessee, E. H. Koch	1,000.00
Texas, J. B. Holmes	15,000.00
West Virginia, J. R. Clark	2,600.00
Washington (West), Ben N. Mitchell	10,000.00
Wisconsin, C. L. Milton	2,500.00
Alaska	5,000.00
Canada	
Alberta, M. B. Ryan	3,600.00
Manitoba, Geo. H. Stewart	2,500.00
Maritime Provinces, J. S. Flaglor	5,200.00
Ontario, Reuben Butchart	6,000.00
Saskatchewan, Wm. G. Kitchen	3,200.00
Vancouver, Marcellus R. Ely	1,000.00

The Childhood of North America Is the World's Best Dependence for the Trying Days to Come. The Churches of North America Must Decide Whether These Eager Children Shall Be Christians or Pagans. This Group Is a Prairie School in Western Canada.

Scandinavian and Russian Missions	$10,000.00	Promotion	$15,000.00
Immigrant Missions	28,903.28	Budget Campaign	3,910.00
Rural Church Department	5,000.00	Administration	15,000.00
Bible School Department	80,000.00		
General Church Service	40,000.00	Total	$379,903.28

Board of Church Extension Has

1. Helped to erect 2,000 churches, making $1,115,475 do the work of $4,000,000.
2. Improved church architecture, taught business in Christianity and stimulated faith and hope.
3. Seen $1,095,000 given by aided churches for missions.

Church Extension Needs for 1919-1920

1. $40,000 for Ridgewood Heights, Brooklyn, half gift and half loan.
2. $50,000 for New Orleans, half gift and half loan.
3. $30,000 for Russian community house, Chicago.
4. $50,000 to complete New York community church.
5. $15,000 for rebuilding Halifax, Nova Scotia, half gift and half loan.
6. $21,500 for three strategic points in Arizona.
7. $28,000 for Southern California and $10,000 for Northern California.
8. $419,750 for loans promised to 105 other churches. Total, $664,250.

$73,292 of this must come from the United Budget and the balance from returned loans, interest, bequests and annuities.

The Present Task of the Board of Church Extension

is materially changed from that which the Board was originally instructed to do.

In 1888 the Board was instructed to loan no more than $500 and to a congregation building a church costing no more than $1,500.

Now the Board is instructed by the national convention to use its discretion in the amount granted and as much as $30,000 was loaned to erect a $75,000 plant in Phoenix, Arizona, and $40,000 granted to Ridgewood Heights, Brooklyn, for a community church, $20,000 as a loan and $20,000 as a gift, provided the Cincinnati convention so authorizes. The need of better equipment for the work of religious education in all churches, especially in cities; the need of community centers in the rural districts; and the present demand for community work in the midst of foreign populations, all require increased appropriations from the Church Extension treasury which will require a fund of several million dollars, to be loaned only to churches that can borrow nowhere else.

Board of Temperance and Social Welfare Has

1. Delivered eight hundred platform and convention addresses.
2. Engaged in fifteen state-wide campaigns.
3. Prepared and distributed 500,000 pages of literature.
4. Prepared temperance exercises for 7,000 Bible schools.

Needs Immediately

1. For Mexico and South America	$1,000.00
2. For England	5,000.00
3. For law enforcement	4,339.81
4. For social evil literature	600.00
5. For Sunday observance literature	400.00
6. For literature on Bible in public schools	400.00
7. For anti-cigaret campaign	1,000.00
Total	$12,739.81

Temperance Board's Enlarged Program

The by-products of the open saloon are still with us and are demanding attention. Gambling flourished in the atmosphere of the grog shops. Social vice has been organized, commercialized and fostered by the saloon element. The whole system must be broken up. We must try to have the Bible read to every child in our public schools. We must call the nation back to the claims of the Lord's day as one of rest, refreshment and culture.

The American Temperance Board now plans to undertake definite work in these directions.

The National Benevolent Association

A Messenger of Mercy

In 33 years has tenderly ministered to 489 aged brethren in Christ, 3,641 widows in sorrow and distress, 10,384 orphan and other needy children in 1 hospital, 5 homes for the aged and 6 homes for children.

Its family now averages 35 widows, 125 aged brethren, 435 children.

A total of 595 persons absolutely dependent upon the Association for their daily bread.

This family changes, on an average, three times per year, making the total 1,500 to 1,700.

THE THREE PARTNERS IN PROPERTY

"The Lord thy God - - thy neighbor - - thyself" (Matt 22.37-39)

"To them - - for me - - and thee" (Matt 17.27)

I. GOD - - the Creator
Invests Life and Raw Materials.

II. The INDIVIDUAL - - the Producer
Puts in his Vital Energy, Time and Skill.

III. SOCIETY - - the User
Makes the Demand — the Market — fixes the Price.

"To Have is to Owe
To Give is to Live"

Stewardship Chart No 3

Stewardship Department
150 Fifth Avenue New York

Budget Necessities

If our doors of mercy and brotherly helpfulness are to be kept open for the widow, the orphan and the aged, we must have for maintenance alone:

To aid 75 widowed mothers at $125 each	$9,375
To provide at least ordinary comfort for 168 aged brethren at $150 each	25,200
To sustain life in 300 young babies at $200 each	60,000
To feed, clothe, shelter and love 900 children at $175 each	157,500
The total amount needed through the Budget from churches, Bible schools and individuals for maintenance, management and promotion this year	$252,075

This does not include special gifts necessary for enlargement.

Enlargement Needs for 1919-1920

If we are to keep pace with the demands that are being made upon our churches for service in the ministry of mercy and if we are to satisfy to any degree the popular feeling that the Church of Christ is God's evangel of compassion in the world we must enlarge.

We should have this year:

1. $100,000 for building for the Home in Atlanta. Part of this has been subscribed.

2. $50,000 for the necessary enlargement and re-equipment of the Colorado Home for children. This campaign was launched in the state convention.

3. $50,000 for remodeling and enlarging the Havens Home for the Aged. This campaign was started in the state convention with a number of voluntary subscriptions.

4. $40,000 for the immediate enlargement of the Jacksonville, Illinois, Home for the Aged.

5. $25,000 to complete improvement and enlargement on Juliette Fowler Home, Dallas, Texas.

6. $30,000 to double capacity of the Northwestern Home for Aged, Walla Walla, Washington.

7. $100,000 immediately for a new building for The Children's Home, Cleveland, Ohio.

8. Other demands are insistent; these are immediate and imperative.

Waiting for Christian Fellowship

WITH the war came a plentiful supply of money. With money in abundance came the high cost of living and with sky-high living prices came poverty, far-reaching, destructive poverty. While war itself entered thousands of homes and claimed its victims in ones and twos and threes, poverty following in its train in countless instances destroyed the homes themselves. The burden of the war settled with equal weight upon the shoulders of the rich and the poor, the sick and the well, the strong and the weak.

As the burden grew the rich and the strong found relief in enlarged profits in business and in increased wages. The weak and the poor were given their full share of the burden but without relief. Their living cost went up along with others but their income, always meager and uncertain, remained stationary and in many instances was cut off entirely when, as a war economy, many people adopted the plan of self-service instead of employing others to serve them. As a result thousands of widows, orphans and the aged, driven out of their already insufficient shelter, have been compelled to find refuge in the benevolent sympathies of their fellows.

The Children's Bureau of the Department of Labor of our national government recently reported that there are nearly six million children in the United States of school age that are undernourished. While the burden has fallen heavily upon children it has fallen with a crushing weight upon the aged. All institutions for the relief and aid of the distressed are crowded. The homes of our National Benevolent Association are no exception.

Waiting Tranquilly in the Church's Love for the Everlasting Home. Others Are Waiting Anxiously for Admission to Such a Christian Haven. In the Center Front Is Grandma Jasper, 94 Years Old.

While our homes for children are crowded to almost the last child, our homes for the aged are overflowing. Indeed, they are standing in a long line before our doors waiting their turn to get in. Twenty of them are standing on the spacious veranda of the home in Dallas, Texas; twenty wait under the branches of the wide-spreading old apple trees at East Aurora, New York; fifteen linger among the orange trees of the Massie Home at Long Beach, California; thirty-four are standing on the grass of the spacious lawn at Walla Walla, Washington; and seventy-three linger longingly under the great elms at Jacksonville, Illinois. Waiting on verandas, on lawns and under orange, elm and apple trees is not sufficient. These are all our brethren in Christ.

One well-known and beloved saint says: "I am now seventy-five years old. I have no relatives but my brethren in the Lord. I am no longer able to work. I have very little money; I have given almost all of my savings to our societies. I would like to spend the few days remaining to me in the fellowship of my own people. Have you a place for me?"

A few days later, in another state convention, another woman of like devotion: "I am alone. I have a little income from annuities from our societies, chiefly the Christian Woman's Board of Missions. I could pay something toward my support. I need a home, some place where I will receive care and where I will have the companionship of my own people."

It is not enough for us to say to them, "Be ye warmed and be ye filled." Our homes for the aged must be enlarged. The care of these aged men and women who have spent their lives in Christian service is both a Christian and a patriotic duty. They have suffered and are suffering for their country's sake. The only answer the country has to their cry of need is the poorhouse. The Church must and will answer with a home of love. The time to enlarge our ministry to the aged is now. Shall we do it?

Board of Education

The preacher is more essential than the pulpit. The missionary is more necessary than the mission station. Without the messenger the message is impotent. Without the shepherd no sheep will be led. Without trained, Christian leaders there is no hope for the race. The Christian college has as its colossal task the training of leaders to bring to pass a reconstructed world. Unless the Church furnishes the men and the money the college cannot furnish the messengers and missionaries. Unless the Christian college survives the Christian Church will perish.

Our Needs

The Board of Education needs	$50,000.00
The colleges holding membership on Board need	500,000.00

Our Necessities

The Board *must* have	$20,000.00
The colleges holding membership on Board *must* have	383,945.92
Total	$403,945.92

What We Will Do With It

Assist 25 colleges and universities to meet current expenses. Assist these colleges and universities to become more efficient. Launch campaigns immediately for greatly increased endowments. Help to train ten thousand young people for Christian leadership. Conduct nation-wide campaign for recruits for the ministry and mission field. Advance every work of the church, in every field of the earth.

Association for the Promotion of Christian Unity

1. Has held important conferences with practically all other Christian communions having commissions on Christian unity.

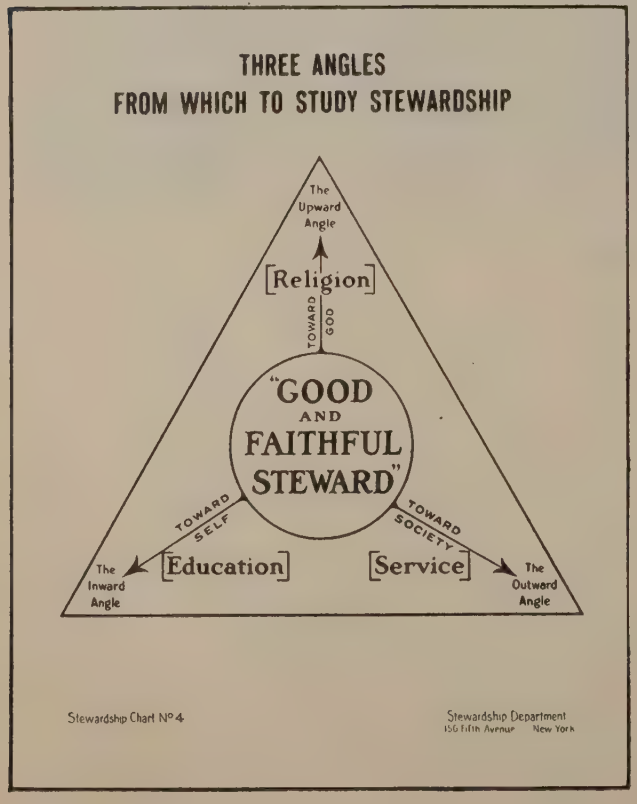
2. Has had a constructive part in the "Movement for the Organic Union of the Evangelical Churches of America," and in the preparations for "A World Conference on Faith and Order."

3. Has sent irenic literature into all parts of Christendom, maintaining the only office in the world for the distribution of literature on all phases of Christian unity.

4. Publishes *The Christian Union Quarterly*, an interdenominational and international journal, the only magazine in the world devoted exclusively to Christian unity; regarded by many as "one of the most constructive forces in Christendom making for the union of Christians."

Asks $20,108.59 for 1919-1920

1. To hold conferences, general and local, in every city and important town in the United States.
2. To enlarge greatly the publication and distribution of Christian unity literature.
3. To take for the Disciples a front rank place in the great world movements for the reunion of the Church.
4. To undertake a much more worthy program in behalf of the supreme cause for which Jesus prayed—the unity of His Church.



The Missionaries' Plea

Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
And we proclaim the Word men will not heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail;
The world's appalling need would crush us down
Save that in vision we behold the crown
Upon His brow who shall at length prevail!

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear; redemption blot out guilt,
Ere we behold the Kingdom of God's Son.

—*Friends' Missionary Advocate.*

The Scorn of Job

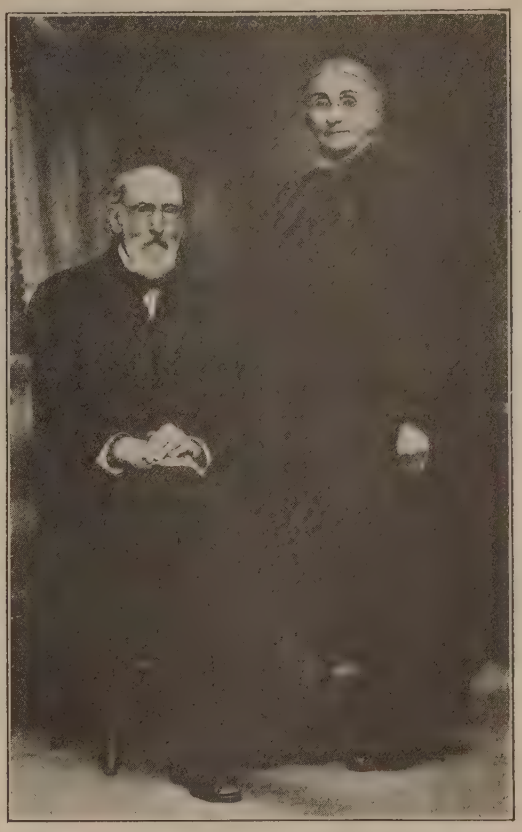
"If I have eaten my morsel alone!"
The Patriarch spoke in scorn;
What would he think of the Church were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread.
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek."
The mighty Apostle cried;
Traversing continents, souls to seek.
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing; we have bread,
But we eat our morsel alone.

"Even of those who have largest dower
Shall heaven require the more."
Ours is affluence, knowledge, power.
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us your Living Bread."
Yet we eat our morsel alone.

"Freely as ye have received, so give,"
He bade, who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed
And His body broken to give them bread,
If we eat our morsel alone?

Written by the Bishop of Derry and Raphoe, printed in *Church Missionary Intelligencer.*



The Churches' Provision of $30 per Month, the Memory of Fifty Years of Heroic Service and the Sure Hope of an Eternal Home Give Them Peace While Waiting

Board of Ministerial Relief

Homes of aged and disabled ministers and missionaries aided in 24 years, 466: Ministers, 290; widows, 161; missionaries, 15.

Total receipts from the beginning, $566,382.66.

Homes being helped now in the name of the church, 218, a gain of 30 in 11 months.

Relief Roll payments per month, $4,265.33; for the year, $51,184.

Average per home per month, $19.65; per day, 65½ cents.

Pension System enrollment September 1, 405.

Dues paid by certificate holders, $17,850.

Amount in Pension Fund..... $34,168.96

Budget for 1920

To aid 260 homes, average $250 per annum.....	$65,000.00
To add churches' portion to dues that will be paid by ministers	62,500.00
Annuities, promotion, administration and all other outlay, $18,908.33; less income from rents, interest and other sources, $10,083.41.....	8,824.92
1920 Budget income from churches, Bible schools and individuals	$136,324.92

Scripture Reasoning

The arguments of Paul have never been refuted. His enemies debated with him and were silenced. They killed him, but his argument lived on triumphant. Among his greatest arguments is that for the support of the ministry. With all the background of the Old Testament economy, with its undeniable teaching, it must have seemed to Paul a hard thing to be compelled to argue for the support of those who gave themselves wholly to the souls of men, rather than to the things of the world.

If churches are to have preachers they must support them. When Paul argues through the known fact of the support of the priest, soldier, farmer, vinedresser and shepherd to the provision for the preacher of the gospel, he comes with irresistible force to the conclusion that by the Lord's arrangement they who give their life to the gospel are to live by it. As God sees it they are producers to be ranked for support along with those who bring us the physical necessities.

The tender and touching appeal of our worn out workers is not so great as the claims of God already made in advance. These wait confidently on God for their vindication. They raise no outcry nor do they complain; they believe in the justice of God and that ultimately God's people will hear and honor his divine order and their need.

Thirty-three Years in China

By DR. W. E. MACKLIN

THE society honored me by giving me the choice of the field in China. I thought for a long time of Peking, but while Peking was the capital, it was not really the center. Shanghai is the great center of China. It is the New York of China—at the mouth of the Yangtze Kiang. At that time Shanghai was full of workers and, moreover, it was afflicted with a local dialect. So I finally concluded that Nanking was the best center for our work in China.

The local dialects are confined to about three provinces in the southeast—the coast provinces, from Shanghai down. Everywhere the Mandarin dialect is understood. It is a varied language, but we can be understood in three-fourths of the country. Then, too, Nanking is a great literary center, and the old capital. It also has the advantage of being near the center of China.

I asked all classes of people about the best way to study Chinese, and I had about a hundred different methods suggested to me. After studying for a few months, with a very brilliant teacher, the happy thought struck me that it would be a good thing to have a little building done. So I told this teacher that I was going to put up a couple of rooms for Mr. Saw and Mr. Herndon, who were coming out from England.

I had just the shell of an old Chinese temple there, and there were no rooms in the place. I had put up a couple of rooms for myself and I wanted to put up a couple of rooms for the boys. So I asked my teacher to write out for me a little conversation that I might have with my builders. He did so, and I studied it and in two or three days I could converse fairly well, on the subject of building.

I took my cue from that experience, and proceeded to get conversations, in the same way, that I might have with all classes of the Chinese—just exactly the way the Chinese speak, and after I had accumulated material for a book about half an inch thick, I had it published. Then I was away from home a year and I had my writer take the Gospel of St. Luke and put it into colloquial Chinese.

The greatest thing for the missionary to do is to get the language. He goes there thoroughly equipped to work, but if he hasn't the language he cannot communicate his ideas to the people, and the first important thing for him to do is to get the language.

Now, I can look back over the years, and I believe that I have studied the Chinese language almost as much one year as another, for almost thirty-three years, and I can say that I have never looked upon the study of Chinese as a hardship. It has always been a pleasure to me. I think there is a very good motto for that, "Sufficient unto the day is the evil thereof!" It is just about like the study of botany—an almost infinite study. You might go out and learn botanical plants and study them for years, and yet you wouldn't have come to the end of the study. Chinese is such an old language that you can get an unlimited number of phrases and colloquial expressions.

Medical Work

There is an immense need for medical work in China. Imagine a city of five hundred thousand, or say a million people, like Peking, with not a single sewer in the city! And there isn't a single sewer in any city in China for that matter! The only thing they have that approaches a sewer, or a sewage system is a drain about a foot or a foot and a half deep, and about nine inches wide, built up of old broken bricks, and covered over with flat stones. The drain is never made so that the sewage runs. The end where the sewage should run out is generally higher than where it runs in, and the thing is just a continual cess pool in front of the doors, and whenever it rains it overflows onto the streets and the pavements.

Up in Peking, they dip out that filth from the drains and throw it over the road.

There are no waterworks in China, and all the water they have to drink comes from surface-water wells, so that all this filth from the drains and from the streets, runs into the wells and the people drink that water. The only salvation of China has been that they do drink tea, and they have to have hot (boiled) water to make it. But I have often seen a donkey boy get down and drink water that was as thick as pea soup out of one of those surface wells.

The Chinese have developed a wonderful ability to throw off disease. One year we had a great epidemic of cholera there, and I worked about six or eight weeks on those cholera patients. We treated about fifty thousand during that epidemic. We would ask them why they came to us, and they would say that so and so had been to us and was helped, or some member of the family was helped and so they came along and got the remedy.

We had to get a place in which to open our hospital. Everything was against us. We were despised as an inferior race, and were looked down upon as "foreign devils." We heard nothing but that, everywhere, and very often we got stones thrown at us as we walked along the street. I remember that I was mobbed for about a mile, by a great crowd of boys throwing stones at me. That was the general attitude of the Chinese toward foreigners.

Mr. Meigs was enthusiastic about the medical work and when he was in this country he went to the Allegheny Convention and presented our work in China, and A. M. Atkinson gave $1,000, and in all they collected $6,000, with which to build a hospital over there. Then we secured land in the very heart of the city, with the idea of getting central locations. Our location at the Drum Tower is fine, and they finally brought the Nanking University up there, too. We now have everything right in the center. In this country we could not put up much of a building for $6,000, but over there we got our building put up for about $5,000—a building with a corridor a hundred feet long, including a veranda, and about thirty-five feet deep. Two-thirds of it is a three-story building, and the other third, on account of the lay of the land, is only two stories. Although it was built very economically it was well built and is as solid a building as there is in China. It is in good shape and is now the union hospital.

There are tens of thousands of Chinese who die alongside the road, every year, like dogs, all over China. There are thousands of people in China who never know what it is to be warm, and millions of them never know what it is not to be hungry. Little children in destitution and misery! These poor people would sell their little girls, to be taken down to Shanghai to be raised for immoral purposes. They would sell a girl, sometimes for fifty cents. The rich Chinese will sometimes send their officers there to buy little girls, to raise them, and train them, and give them away as presents to their

friends. Those immoral conditions were due to that kind of poverty.

I have taken care of viceroys and their families, and leading officials and their families, but my great interest in the Chinese was in helping of the poor, the helpless and the destitute. We had sometimes as many as seventy-five patients at a time. We provided them with clothing, with food and with treatment. I never got a penny from this country to do that work. All that money was collected from the rich Chinese who came to be treated.

The problem was to train those fellows who were in that weakened condition, so that they could go out from there and not become beggars. I would tell my cook, "Now, this fellow won't get anything more to eat unless he works. If a man will not work he can't eat." And so, naturally, they went out into the garden and went to work. They couldn't do much, to begin with, but generally, after two weeks' working in the garden, those fellows were able to take on the harder work, and then it was easy for them to go out from there into other work.

My experience with those "good-for-nothing beggars," as they were called, sometimes, was that ninety-five per cent of them would work hard when they got an opportunity, and would make men of themselves.

Ripe for the Gospel

In China, we started out with great prejudice existing against all missionaries. Thirty years ago those prejudices existed in China. In 1863 it was said that there were two thousand Christians in China. Now, there are three hundred thousand Christians there, and schools and educational institutions, and all that sort of thing, have gradually built up, so that we have a great constituency of Christians, which is constantly growing. It is like a snow-ball and it will keep on growing and growing, and we will, in time, have China Christianized.

But we have got to do more work. We have had all kinds of work going on over there. We have the educational and medical work, teaching and preaching, and the distribution of literature, and China has been leavened by the gospel, and is now a ripe field for the evangelist. Mr. Eddy and Mr. Mott have been very successful, and we have native evangelists who can do just as good work.

From prejudice and ignorance of the Gospel, in the last thirty years, we have got China into a condition something like that existing in Korea. They are ready for great evangelistic work, and that is what we ought to take up. If we do, we will bring in the Chinese by tens of thousands.

A Type of Coal Station

Japanese on the Pacific Coast

By T. KAWAI

THE Japanese problem is one of the most popular topics of the day. At the peace conference in Paris the Japanese question created as much uproar as the Italian claims. American newspapers seem to make it a policy to make a comment on the Japanese problem nearly every day. In the recent session the California legislature considered two anti-Japanese bills, one to forbid Japanese from leasing any land and another to prevent children of Japanese descent attending the ordinary public schools. From the Japanese point of view this sort of attitude of the Americans toward the Japanese seems to be quite mistaken, but I am not going to discuss these questions. I am merely going to present some facts concerning the Japanese, about what kind of people they are, what they are doing, and what we should do for them.

The number of Japanese in America is roughly estimated at about one hundred thousand. According to the statistics of 1917, 63,761 live in California, and of these, 31,440 live in Southern California. I will only try to tell of the conditions of the Japanese in California, because I do not know of the conditions of the Japanese in the East.

Most of the Japanese in California are farmers. More than two-thirds of the vegetables raised in California are raised by Japanese. Most of the melons and practically all of the strawberries are raised by Japanese. Some of the representatives and senators think that the Japanese are monopolizing the farming industry and wish to prevent it by forbidding the Japanese to lease land, but is this the wisest thing to do for the welfare of the country?

The Japanese are well fitted for vegetable farming, especially truck farming. This is done close to the city where the farms must necessarily be small. A great variety of vegetables must be raised with a very great care to satisfy the delicate fancies of the customers. The Japanese are well suited for this by their long struggle in Japan to feed the ever-growing population on a small, volcanic island. The Americans have tried vegetable farming, but they do not succeed. The small, painstaking care cannot be given by the restless American people. The Americans are suited to handle great tractors and threshing machines on expansive fields of wheat, alfalfa and corn. The Japanese cannot manage these gigantic methods of ranching. Each is suited for a different field. If the Japanese are forbidden to lease land and Americans try to do vegetable farming it will be a great failure. The price of vegetables would undoubtedly go up. California would no longer be able to produce the wonderful strawberries, those big, red, juicy, nectar-like masses of pulp that seem to melt in your mouth. The large, ripe cantaloupes and casabas that made the Imperial Valley of California famous, would become a forgotten thing of the past. California, the Golden State, the fairyland of the tourists, the pride of America, would be deprived of some of her most famous products.

The Japanese are also in the fishing business. All along the coast of California there are many Japanese fishermen. There are about 300 gasoline motor fishing boats owned by Japanese in the seaports in the vicinity of Los Angeles alone. The Japanese are very well fitted to do this kind of work because Japan is entirely surrounded by the ocean and fishing comes very natural to a Japanese. The Americans have tried fishing, but life in a small, smelly boat, tossed about by the dashing waves, does not appeal very much to an American, and there are practically no American fishermen along the coast of Southern California. The only other nationalities in this business are the Italians and the Austrians, but their number is comparatively small. The Japanese usually catch about seven or eight tons of fish on each trip.

There are many fish canneries operated by Americans and all of them depend entirely on the Japanese for their supply. Canned fish, such as tuna and sardines, are one of the chief exports of California. During the war the canneries were called upon by the government to furnish a large amount of canned fish for the army. The canneries worked overtime to fill the orders, but no matter how great the demands were, the Japanese fishermen kept the canneries well supplied and even managed to have a large surplus. In this way, the Japanese fishermen fought in Food Administrator Hoover's navy.

The Japanese are extensively engaged in domestic work, such as domestic servants, gardeners and cooks. A large, husky European boy may be useful for work requiring strength, but for domestic work most people would prefer a bright, quick, cheerful Japanese boy. Americans often complain that Japanese drive out the Americans by cheap labor, but this is not true. Of course, unskilled Japanese laborers work for lower wages than a skilled American or European laborer, but Japanese cooks, house servants, gardeners, butlers and chauffeurs demand and receive higher wages than an European in the same position.

Besides these classes of people there are also many merchants and business men among the Japanese. It is unnecessary to go into details about these classes, because an idea of the average Japanese has been given above.

Now, about the moral conditions of the Japanese. There are comparatively only a few families among the Japanese in California. The majority are young, adventurous men of the laboring class. While they were in Japan they had heard wonderful stories of how easy it was to get rich quickly in America, so they came to make their fortunes. When they came here they found that the stories were untrue. They were friendless and penniless in a strange country. Now they are working hard to make their fortunes. A young Japanese man would act under these circumstances just as a young American or a young man of any other nationality would do under the same circumstances. Far from home influences, without any strong, upright friends, there is a tendency to fall into temptations. There are many temptations that beset young men. The greatest temptation for the Japanese is gambling. This is natural because the men came to this country to make money. They fall to gambling, hoping to make more money. I have investigated and found six gambling dens in Los Angeles operated for Japanese and I am now cooperating with the Japanese Association of Los Angeles to close them.

In spite of all this I am glad to say that compared with the European immigrants, the moral standard of the Japanese is higher. The other day I visited the Los Angeles city jail. The warden showed me the record and I found that out of several hundred prisoners there was only one Japanese and he was arrested for gambling. About a month ago Mrs. King, superintendent of the prison work of the Woman's Christian Temperance Union of Los Angeles, called me by telephone and

Sunday School of the Japanese Christian Institute, Los Angeles

I went to the Los Angeles county jail. There I found that the conditions were not much different. According to the statistics of 1914 there were in the jails of California 31,572 people out of a population of about three million. Of these, there were 166 Japanese in jail, while the population of the Japanese was about sixty-three thousand seven hundred sixty-one. Roughly, then, there was one person in jail out of every hundred. The ratio among the Japanese was about one prisoner out of every four hundred.

What shall we do for the Japanese? It is apparent that they need the gospel more than anything else. How shall we go about in preaching the gospel? It must be remembered that these men are adventurous young laborers and are far away from home. What they lack is a comfortable, homelike feeling. When we come into contact with a Japanese we should not begin preaching right away, but make him our personal friend. After he has seen that we sympathize with him we should show him by our acts the teachings of Christ, who died for his sins. Then he will appreciate it and be ready to believe. This may seem a slow and uninteresting way, but it is the surest way. I know many young Japanese Christians who were led to Christ by the sympathetic acts of kind-hearted American Christians.

In the city of Los Angeles I am in charge of the Japanese Christian Institute, which is under the supervision of the Christian Woman's Board of Missions. Besides the regular church work we have a kindergarten, English classes for women, sewing classes, domestic science classes, English night school for young men, library, gymnasium, room for games, and a dormitory, which are open day and night, and there is always something going on every day.

There is also a great question of what to do for the young people brought up in this country. There are many boys and girls between the ages of ten and eighteen. They speak mostly English, so their Japanese-speaking parents do not have much influence over them. They naturally drift to the streets, therefore they have a tendency to lose the good characteristics of the Japanese and also to not adopt the good characteristics of the Americans. Our Institute has taken up this work and there is now a boys' club and also a girls' club. This is a very vital problem and it is up to the churches to solve it.

We also conduct evangelistic meetings in the Japanese ranching camps in the country. There are from ten to fifty young men in each camp and they need the gospel very much.

The need of Americanization work among the Japanese is keenly felt, and we are trying to teach American customs, manners and way of living, and above all, the American ideals.

Service

There are strange ways of serving God;
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whirr of seraphim
And find you're under God's own eyes
And building palaces for Him.

Herman Hagedorn.

Wanderland—Wonderland

Frymire's Shoes

ISN'T this a speaking picture? Yet the tongues are silent, so we must tell the story, but not half so well as they, if they could but speak.

Dr. Ernest Pearson brought them to Bolenge when he and Mr. Ross came to meet Mr. Moon and Dr. Frymire, to visit the Ubangi country for the Christian Woman's Board of Missions and the Foreign Christian Missionary Society. But Dr. Frymire wore them. He had lost most of his outfit in a canoe accident on his way to the meeting, and had hardly two shoes left that were mates. So he bought these from his old-time chum and roommate. The Ubangi trip did not nearly end their usefulness. When they got back they only needed a new pair of soles, that Mr. Smith put on, with nails and leather bought out of Mr. Johnston's supply, to make them almost new. Nor were they to settle down to quiet routine ways, even then, after a thousand miles in the Ubangi, but they must set out for another twelve hundred in the Equator District, and that around Lake Leopold II. By dint of being tacked and sewed, finally with copper wire, they managed to keep their owner's feet off the ground and to arrive at Bolenge as they are shown here.

Truly they are veterans—in the great war, in which the tramp of the advancing hosts is the sound of the feet of "them who bring glad tidings of good things" and "who preach the gospel of peace." What a tale they could tell—of the camp, of the march, of the hunt, and of missions of mercy and healing, and their owner never will tell the half. There were the long, blistering days over the sunburned rocks, and between the steaming walls of high grass in the Ubangi hills. There were days of worming through the tangled second growth of abandoned villages, and wading treacherous, swirling floods in the uninhabited wilderness beyond the Lomela. Then there were many days when paths were clear and weather was fine and feet marched merrily to the accompaniment of song and talk and jest.

Some nights the happy boys gathered round the friendly fire of some chief whose people were hearing the gospel story for the first time, others in the deep forest when the weary men dropped their burdens only to build such improvised beds as they could, while the weary white man picked up his gun and went into the jungle to try for meat to satisfy their hunger, and his own. Gladly welcomed were these feet by more than one lone white man, trader or state officer who perhaps had not seen a doctor for months, in one instance for three years.

But it would take a book to tell all about those eight months, and most of it will never be told. The wearer of these shoes has since spent a year building a hospital for a fellow doctor, has spent another in school at home; and happily married, has gone back to begin work in the hospital he built by proxy, at Lotumbe, while he was on the itineraries here outlined. The writer predicts for him a future of great service—he'll never seek a great name; but of one thing we may be sure, it will be many a day before he gets another pair of shoes that will serve him as well as these.

E. A. JOHNSTON.

Look on the Fields

Full Blooded Tibetan Soldiers—Samples of 3,000,000 People

Tibet

THE missionaries on the Chinese border of Tibet have been waiting and praying for fifteen years for the opening of the country to the gospel. The Moravians have been similarly engaged for fifty years. For the first three or four years we were at Tachienlu, which was then the limit, then we went to Batang. During all this time we have been asking for reinforcements, for we believed that the interior would sometime be open, and we wanted a force ready to occupy it when the opportunity came.

During all this time Dr. Shelton and I have enjoyed a medical monopoly in a territory twice the size of Indiana. We were the best doctors within a radius of twenty-five days' journey from Batang. Mr. Ogden and Mr. Baker had an evangelistic and educational monoply in a slightly smaller district if you exclude a few French Catholic priests. We all had all we could do near Batang and refused constant invitations to other places. It was for these other places, such as Litang, Gauza, Adendsi, Janka, Chamdo, that we were wanting workers. Now, it happens that Shelton is invited to open medical work in Lassa. The past obstacles have been removed. Our prayers for an open Tibet have been answered and he would now be in the Holy City, "The place of the Gods," the Forbidden City, if others had been sent out to hold Batang.

The outlook for Batang is bright. We are getting necessary equipment for medical, evangelistic and educational work. No outlook for Tibet exists. Midnight darkness of the slumbering church annihilates the possibility of an outlook. When Christianity wakes from its nightmare of selfishness and provincialism at the dawn of the new day of consecration and determination to do His will, the outlook will be brighter. Our purpose will then be accomplished.

Regardless of the invitation of the Dalai Lama, who is the incarnation of Buddha himself, Lassa is still a closed city, and it will remain closed as long as the church does not provide or inspire men to answer the call to keep this open door open and to bring righteousness and peace in His name.

DR. W. M. HARDY.

Japanese Children Celebrating Merritt McCall's Birthday at Akita

Japan

JAPAN is the luminous unknown quantity in the far East. The mid-sea of the new world is the Pacific, with three-fifths of the people of the world living on its shores, and the triangle is Japan, China and the United States. We can not be blind to the fact that one of the great powers in the world, one of the five at the peace table, is an autocracy and an unchristian nation. Orientalism plus Prussianism is a combination to be feared, and Japan cannot help but be a menace to the world unless she has the great principles of Christianity for a foundation; for any nation without Christ cannot be anything else but a menace, as this war has taught us.

A woman asked me the other day if I thought Japan was doing her Christian duty toward Korea. Of all false propaganda spread in America, that of Japan not needing missionaries is about the greatest. There are fewer Christians to the population in Japan than in Africa and India. There are less than one thousand missionaries for the forty-five million people in Japan proper. There is one cable in the Pacific; there are seventeen cables in the Atlantic.

Japan is the first of the non-Christian nations to become a literate nation. The fact that Japan, especially young Japan, can and does read, differentiates her from all other mission lands. Ninety-eight per cent of the boys and ninety-seven per cent of the girls of school age are in school. That is a higher percentage than our own enlightened country. When you remember that their education is divorced from religion, especially the Christian religion, it fills us with alarm.

The educational department of the empire is making a wonderful enlargement. The Emperor has just given five million dollars toward the higher educational institutions, and the plans that are on foot are of such an order that it almost shuts out the Christian schools. A Japanese Christian man has made a gift of fifty thousand yen to found a chair on Christian philosophy in the imperial university. This has not yet been accepted. They are afraid of it; although there is a chair on Buddhist philosophy.

The schools everywhere are full and running over. Four thousand students took the examination to the higher commercial school in Tokio and less than three hundred were admitted. In our own school we have the largest enrollment in the history of our institutions. Why have not the Christian forces been able to reach this aspiring and energetic nation, for the Christian missionaries have been working there over sixty years? Nobody knows the real reason; but one reason is that Japan did not find the religion in the West vital to civilization and to her national welfare. Second, the meager handful of missionaries in our own mission is getting smaller all the time. Those of us who understand crowd psychology can see another reason for not winning these people. The people are so numerous that one feels as if she were stepping on them. In New York City, our most congested city, there are twenty-two thousand to the square mile. In Tokio, the average is seventy-three thousand, and in Asakusa, the most crowded district, there are 138,232 people to the square mile.

The great challenge to Christendom today is the reaching of Japan, the Rudder of Asia, with the Christian message. Shall we release Barabbas to the orient or Christ?

MISS EDITH PARKER.

Five Native Preachers for a District of 50,000 People in India

India

YOU have all heard of the unrest in India. We have been hearing of the riots there. These riots are political. The situation is extremely tense. The government is restricting travel of all agitators.

The famine conditions in some districts are bad. We are hearing much concerning the suffering of the people. Dr. Hume says that in his forty years' experience in India he has never seen such suffering before. The government has opened public works to keep the people from starving. Many women and children are being received into our institutions. Numbers of these have been so weakened by famine and by the influenza that preceded the famine that they cannot rally and consequently they die.

There is an opening in Bilaspur for a large hospital. Other missions are ready to cooperate with us in making a union hospital. If this can be opened it will demand two doctors and two American trained nurses. The commissioner is interested in this scheme. He has visited the present hospital, looked over the grounds and has promised that if we decide to build, the government will give some assistance. He has said "I have asked the political agent to invite the native chiefs to cooperate in this."

In our institutions we are caring for 650 women and children as follows: 200 girls in Burgess Memorial Girls' School, Bilaspur; 100 girls in Orphanage, Mahoba; 200 boys in Boys' School, Damoh; 120 girls and women and thirty babies in Kulpahar Industrial home.

The missionaries are much concerned as to educational work, as the representation by Montague was that all educational work be handed over to the Indians. We do not know what the outcome of this will be. If it goes through, the mission may be asked to drop Bible teaching in mission schools.

Miss Ennis, Superintendent of Burgess Memorial School, Bilaspur, wrote me that she was having to reject some who were wishing to enter the school on account of present crowded conditions. The outlook for that school is splendid. Between 1916 and 1918 the attendance increased from 111 to 200. I prophesy that in a few years we can have, easily, 500 girls in that school if we can accommodate them. The first High School class started this year with six students. Two girls in the English School won government scholarships this year. There are many girls among the new converts in villages around Bilaspur. There is great need of a lady missionary to work in these villages as Dr. Fleming works in Mungeli villages to get these girls into school.

The outlook in all our stations is very promising. The most promising field as to direct results is the territory around Mungeli and Bilaspur, the part of our field called Chattesgarh. During the past year we had something like four hundred converts in that district alone, but not many in other stations.

In March there were twenty baptisms in the Kulpahar home. Eighteen of these were from caste. Some of these were women who had come in during the present famine.

Zenana work is hopeful but at present there are very few Zenana workers. Miss Kingsbury is doing intensive work in Bilaspur mostly. This force needs to be greatly strengthened. Homes are open to us and the work is encouraging.

MISS MYRTLE FURMAN.

Post Graduates of Philippines Christian Hospitals, Manila, Laoag and Vigan, 1919

Philippines

OUR Savior once said to His disciples, "If you continue in my word, then ye are my disciples indeed, and ye shall know the truth, and the truth shall make you free." America as a Christian nation came to the Philippines with the idea of leading the people farther into the realms of truth than they had ever been before—truth political, truth agricultural, truth commercial, truth educational, truth scientific and religious. No truthful observer can deny that much progress has been made. Some, both American and Filipino, go so far as to argue that so much progress has been made that the helping hand is no longer needed. One enthusiastic high school debater was ingenious enough to produce the argument some time ago that "Inasmuch as we know what we knew before the Americans came and have now learned what they know, we are in reality ahead of them and need them no longer." I am as ready as anyone to give full credit and appreciation to all that has been accomplished, but I am equally anxious that our enthusiasm does not blind our eyes to some things that have not yet been accomplished.

We have just had an epidemic of smallpox which has played havoc throughout the northern provinces of Luzon. And thousands of lives have been lost. Probably nowhere in the world has there been a more efficient Bureau of Health than we have had most of the time here during the past twenty years. They have taught the people line upon line and precept upon precept the rules of sanitation and how to prevent the spread of epidemics. But what happened? Smallpox had its own way among a population of a million or more people, extending like a conflagration until the last individual who had not been vaccinated was either dead and buried, or was well pitted for the remainder of his earthly life.

A few observations may be interesting. In the beginning the central bureau sent and received virus by ordinary mail, and for the last one hundred and fifty miles the mail sacks were often exposed more or less to the tropical sun, and sometimes carried for hours on the top of a truck. The method was changed later but thousands of people were vaccinated with virus that had absolutely no virtue. On reaching the provincial center it sometimes took the health officer a month to get the virus out to the towns where the smallpox was raging. There was no ice, so you can draw your own conclusions. The cooperation of the people was only half-hearted. If their children got the smallpox and died, it was the will of God, and that was all there was to it. Within a few blocks of the hospital was a lad of six years who had an abscess. According to his father he was too weak to be vaccinated. He now lies beneath a little mound in the cemetery. One block away from our home a little child was born the very day that a friend came down with the smallpox in the house. Three different efforts were made to vaccinate the child, but the mother said it was too young. It too passed on. In another home a sixteen-year old girl would not be vaccinated because she did not want the ugly scar on her arm. She has not that scar, but before she died she was in a fair way to have many others.

To fulfill the requirements of the law, quarantine had to be established. This quarantine, if it wasn't so pathetic, would often be funny. In one instance the writer saw in one day eleven people go in and come out of a house guarded by a policeman. In another instance school children passed in and out to school in full view of the policeman.

To prevent the smallpox from getting into an infected town a watch was set at the entrance of the village. A little bichloride solution sprinkled on the automobile wheels as they came along did wonders. Our driver was a little too fast and they missed the front wheels. But what the hind wheels got served the purpose. Verily there is much yet to be done. Much expenditure of time and patience before the end desired is reached. But why despair? That's why we came. There has been progress. Let us see that there is more.

C. L. PICKETT, M. D.

Congo

WE have a great field. The Equator District is about as big as the State of Pennsylvania. Our further claim on parts of the Ubangi District, of that of Lake Leopold II, and of French Congo would increase the area till it approximated Pennsylvania, New York, New Jersey and New England except Maine.

In the Equator District there are between half and three-quarters of a million black people; in the larger area probably more than a million.

All the Belgian territory mentioned is included in the new Province of Coquilhatville—which is ruled from the place of the same name—where resides the newly appointed Vice-Governor. Coquilhatville is five miles from Bolenge, our base station. Of all the new provinces, none has a more centrally located capital, nor an area so easily reached by great navigable waterways in every direction. In our part of this territory as outlined above we have a free hand though not all the boundaries have been determined with other Missions.

We have at present three fixed stations; Monieka, Lotumbe and Bolenge. The Oregon has been made a floating station to care for the new work in the regions of Werma and Mondombe on the Tschuappa River, where seventy-five acres of land has been asked at each of these places to begin new stations as soon as men and means are available.

By making a few shifts the present buildings can be made to accommodate with fairly good housing, the staff of workers as it now stands. Each station has completed or nearly completed the first unit of its hospital. A new and adequate building for the press and bindery and new houses are under way.

Our staff of workers is the best in years. There are now twenty-seven workers, to whom are to be added two young ladies from the College of Missions, in the near future. We have four doctors and a dentist, a trained nurse, several school teachers, an engineer, three carpenters, a shoemaker, a business college teacher, three printers and a bookbinder. Almost all the men are college graduates, at least eight have been trained to preach. Most of the younger women are college graduates. All the women are accomplished housekeepers and home-makers. Of course, all of these workers are classed under more than one of the above mentioned vocations. In this variety we begin to see the hope for a better division of labor and a closer organization. In fact, the days for these are at hand. The day of the adding machine, the card index, a central store and supply depot, and a centralized, unified system of bookkeeping has reached the Equator District. With these have come bigger plans.

Two commissioners have visited and surveyed the greater part of the field. This work has since been supplemented by many shorter trips, notably by Mr. Edwards on the Oregon.

A five-year and a ten-year plan have been offered to the boards and accepted. A building program including twenty-three buildings in the first period and over forty in the whole ten years has been outlined and begun. To expedite this work a sawmill has been granted.

A staff to be maintained at seventy-one workers has been asked—to be brought to completion in the ten years—for the Equator District. A union New Testament, combining work already done by the Congo Balolo Mission and our folk, with complete revision to adapt it to the needs of more than a million people, is well under way.

What is one day to be the Bible College has its beginning in the two-year-old training school for evangelists, which it is hoped will one day form the nucleus for a great union school for a number of the up-river missions. We plan to place at least one evangelist for every thousand of the people. There are now more than three hundred evangelists and twice as many will be needed. There are more than five thousand Christians who gave last year for work in their own land $2,297.86 or 42 cents per member.

Generally we have found hearty cooperation and good will. The natives, when they have understood our purposes, have received us cordially and respectfully, and there are many villages which seem sincerely to desire the Teaching. Our outlook is as broad as our own faith and as bright as the promises of God.

E. A. JOHNSTON.

Herbert Smith Teaching African Boys

Mexico

THERE is no country, especially a country in which we are interested with respect to its missionary progress, so misunderstood as our next-door neighbor, Mexico. Most of us are at a loss to know just what the present political condition is in that country. During the last week or two disquieting rumors come through our northern newspapers regarding an uprising in the state of Chihuahua by Pancho Villa, but we are unable to know just what the real status of that movement is. The reports that I have had directly from our workers have given no indication of any disturbance. We are assured, however, by many indications that the leaders of the Mexican people are friendly to our work. The commission which visited our mission field in Mexico and was in conference in February had an audience with President Carranza, in which he assured the members of this delegation that he and his people welcomed the progress of the mission boards and would give every encouragement to the different types of mission work: educational, institutional, benevolent and evangelistic. This it seems to me is a very hopeful condition at this time.

We must not believe more than one per cent of the things we read regarding political conditions in that country. The people have never been more ready and willing to listen to and accept the gospel message than at the present hour. Approximately one hundred persons have been baptized within the last two months in our own churches.

We have been peculiarly situated with regard to our work for more than two years, owing to the proposed cooperation in point of territory. We have been doing intensive work in the direction of self-support among our entire churches and they have, almost without exception, decided to continue sustaining their own work.

We have accepted a very large, definite responsibility in the center of the republic as our share in the cooperative movement for the evangelization of the republic. We have the greater part of the state of San Luis Potosi, the entire states of Aguascalientes and Zacatecas and a part of the state of Jalisco, with an approximate area of 50,000 square miles and a population of 1,250,000 people. Because of its strategic location geographically and the type of its citizenship as well as the salubrious climate, this is perhaps the most important district in the whole republic. There are three large centers of population, each of them state capitals and scores of smaller cities in which to do our work.

We have a program in which educational, institutional, benevolent and medical work and evangelism have a great part. We have not abandoned the brethren in the old territory, but have simply left them after having given them an impulse for self-support which they will maintain if allowed to do so by outside forces, and will be stronger for it.

We enter this new territory somewhat with fear and trembling, because it is in face of such tremendous responsibilities aud our force of workers is so small, but with the prayer and hope that by the leading of God we may accomplish His good purpose in this important field. E. T. CORNELIUS.

Jamaica

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Paraguay

A TRAVELER landing for the first time at a Paraguayan port is struck by the long, almost continuous line of women burden-bearers who move swiftly, silently through the streets. In the morning the women come from the surrounding country with their vegetables, poultry and fruits to be sold in the open market or peddled from door to door. In the evening they return with the earnings of the day invested in the simple necessities for that night and the following day. Sometimes they walk from ten or twelve miles, bearing a burden of forty or fifty pounds on their heads, a basket on one arm and a baby on the other. They are not talkative and they seldom smile. Their dress is attractive because of its simplicity. They are almost without exception barefoot and always wear a mantilla over the head and shoulders.

The Harbor at Villeta, Paraguay

The higher class women are seldom seen on the streets. They do not attend the theatre as often as women of other lands. In Asuncion it is the exception to see a lady on the main floor of a theatre. She is practically always in a box together with her entire family, if in attendance at all. The feminist movement has certainly made but slight headway in Paraguay and its prospects for the future are not very promising. The most of the time of the upper class Paraguayan wife and mother is consumed in caring for and delighting in her husband and children. This usually is no small task, for a family with less than ten or twelve children is considered a small family. However, when she does appear the upper class Paraguayan woman is beautiful and attractive, although she seldom tries to put herself forward and never endeavors to outshine her husband.

There are but two classes in Paraguay, the lower class, or the masses, and the upper class, or the few. As in all Latin countries the class lines are drawn hard and fast and there is not much passing from one class to the other, although there is perhaps more of this than in any of the other South American republics. To a large degree each class lives under conditions peculiar to itself and in dress, manner and custom differs from the other. This is especially true of the women. It must be remembered that we are dealing with a people the masses of whom are largely Indian, and who in spite of a small mixture of European blood and the acceptance of many European laws and customs are still more Indian than European. They still speak their Indian language, although Spanish is the official language and the language taught in the schools, and hold on to very many of their aboriginal ideas and customs.

It has been said that the burden of the industrial life falls upon the Indian woman. We find this influence in the life of Paraguay today. The women follow their traditional life of tilling the soil and of bearing the burdens, while the men follow their life of hunting and fishing. But of course the conditions have changed. Tilling the soil and bearing the burdens form a much larger and more important place in the life of today and hunting has, under more civilized conditions, ceased to be a task and has become a sport. Therefore, that which four hundred years ago was a necessity has today become a tragedy.

There is also another influence which must be taken into consideration. Perhaps no nation ever fought and survived a more deadly, destructive war than Paraguay fought against the combined powers of Uruguay, Argentina and Brazil between the years 1864-70. At the close of the war the population had been reduced from 1,000,000 to 231,000 persons. According to many estimates only 25,000 of these were males, and the majority of these crippled and unfit for active labor. The result was that the women had to re-establish the homes and do practically all of the manual labor. The scarcity of men placed them at a premium and caused the women to compete with each other in their efforts to attract and hold them. A man could live with one woman as long as he cared to and then pass on to another, for there were always others who would gladly accept him even though for a short time. Each woman sought to give "her man" better support and more attention than any other woman could give him, for in this way she thought to hold his attention and love. The next generation was reared under these conditions, and man and woman both came to look upon this as the proper course to follow.

However, I would not say that the Paraguayan is so much immoral as unmoral. The Paraguayan woman is a creature of circumstances, and in the majority of cases is fighting a most difficult battle against forces superior to her own. The average girl of twelve or thirteen years is physically a woman, although intellectually and from the standpoint of experience she is only a child of ten or eleven years. She is to a remarkable degree true to the man with whom she consorts even when there are no marriage ties to bind her to him and when she is aware of the fact that he is untrue to her. The same cannot be said fully of the average Paraguayan man. He, too, is in a large degree a creature of his surroundings and environments, both present and past. A great number of the foreigners—Spanish, English, German, French, North American—fall into the same manner of living within a short time after taking up their residence in the country. These men, in the majority of cases morally clean and upright in their native lands under the greater restraints, seem to break down under the changed conditions. These conditions make it impossible that we should too severely judge the Paraguayan, especially the woman, who fails to come up to our ideas and standards of social and moral living. They add to the tragedy and pathos of her

plight and call with even greater insistence that she be liberated from a condition which bears her down in the struggle for the higher, nobler aspirations and longings of her true woman heart.

The family is the basis of the social organization. When that is weakened by the absence of the marriage tie, and when husband and wife do not work together for the establishment of the highest ideals of virtue and truth and when there is not that idea of absolute continuity of family life from generation to generation, the entire social organism is of necessity established upon a very faulty foundation and is in imminent danger of perversion or destruction. The establishment of the monogamous family was the first long step toward the founding of our present civilization. The legalizing of the marriage relationship, thus placing upon it restrictions, but giving to it protection and continuity was the final step which made all of our present complex, composite and social organization possible. At least fifty-one per cent of the families of Paraguay lack this more solid stableness and perpetuity and thus fail to contribute their full share to the advancement of their country and the purifying of their civilization. But in order to overcome this difficulty the people will need more than a peremptory command to be married. They must be taught the value, the beauty, the sacredness of family life together with the necessity, socially, morally and spiritually speaking, of the legalizing of the contract between one man and one woman. Only the highest Christian education, which will not only develop the intellect, but the heart and soul as well, will be sufficient for the accomplishment of this task.

From the highest to the lowest, there is in Paraguay a need for something higher and better. There is also a desire for help in the supplying of this need. Paraguay and the Paraguayan is the victim of unfavorable conditions and influences. In sentiment and aspirations he is close to us of the United States and he looks to us as a model and a friend. Within two generations we can help Paraguay to change many of her thoughts and customs. Within two generations more we can aid her to take the place of moral and spiritual leadership among the Latin American republics and to palpitate as the "Christian Heart" of the South American continent, sending the warm red blood of Christian thought and life through the veins of the entire Latin world. C. M. MORTON.

China

See in this Magazine Dr. Macklin's "Thirty-three Years in China"

Christian Hope for China's Future—Eighteen Students in Miss Lyon's School Baptized Easter, 1919

A few days before Easter Miss Chen told me that twenty-two of the pupils wanted to be baptized. We had them in special classes and examined them and found that eighteen were ready for baptism. It was a beautiful service Easter afternoon. This was the result of Miss Chen's work in the school. She has continued her Bible classes, and had the Christian girls do personal work. At the beginning of each term she assigns each new pupil to one of the Christian pupils to help them in every way possible. EMMA A. LYON.

A Parable for the Church

By E. S. MUCKLEY

SHE was as charming a little miss as you would meet. I met her a mile from town tripping along the path between the road and the fence on her way to school, her chestnut brown hair framing her classic little face in a wreath of ringlets and curls.

I was debating which of a group of some six houses was the one I was seeking. As the child had emerged from one of them a few rods further on I stopped her, as we met, and asked: "Can you tell me in which house Mrs. Cooper lives?" Turning and pointing to the house from which I had seen her come, she said in a low, musical voice: "That one painted canary color. One, two, three houses from here. I'm Mrs. Cooper's little girl."

"Is that so? What's your name?" I asked.

"Helen Marie," she answered as she looked up at me with her sparkling brown eyes.

"Helen Marie," I repeated. "Pretty names. By which one do they call you?"

"Helen Marie," she responded in a slightly mischievous air.

"All right, Helen Marie, would you tell me how old you are?"

"Eight years old. I'm on my way to school and must hurry or I'll be late." As this was not meant for a summary dismissal but a statement of fact, I said as I took her hand,

"All right, Helen Marie, good-bye. I hope the teacher will mind you real well today."

"Good-bye," she said, as she laughingly tripped away.

I walked on the few rods to the canary colored house, thinking of the picture I had just left, and still sensing the touch of her little hand in mine; for it isn't easy to forget the confiding repose, however brief, of a child's hand in yours.

The hour was early for a call, but I had a big day's work before me, seeking funds for the National Benevolent Association. Mrs. Cooper received me graciously (I was a perfect stranger to her).

I stated my errand. After the interview had ended I told her of my meeting with Helen Marie. And she told me this story:

"Helen Marie is an adopted child. We've had her since she was three days old. Our baby lived just a few hours after it was born. When I realized what had happened—that there would be no little life to nurse into strength, no little arms to hug me, no warm little body to hold in my arms, no little mind to guide toward womanhood—for all these things I had pondered in my heart as I was making her little clothes—when I realized that empty arms and an empty life, as it seemed to me, were to be my reward for all my suffering and years of waiting for motherhood, a woman's greatest joy, I was so dazed by it all that for days I lay there with my eyes shut speaking scarcely a word. I wanted to die. If Mr. Cooper and the nurse had let me I would have died. Friends came in to try to comfort me, but I would not be comforted. I was sullen and rebellious.

"But after about three weeks, one day Mrs. Mentor, a dear old sister in the church, came to see me for the fifth time. She had been an intimate girlhood friend of mother's and had known me from babyhood; my mother is dead, but she had not been able to say a thing that would bring any response from me.

"This particular morning, however, she came into my room beaming with what she thought was a bright idea. Without shaking hands or giving me formal greeting she said:

"'Jo' (my name is Josephine, but she always called me Jo), 'I have been thinking and praying and crying for you so much that something had to come of it. I said to myself, "Poor Jo has lost her baby. And somewhere some poor baby has lost its mother. Why can't Jo take that baby and give it the same chance she would have given her baby?"'

"She stopped to see what would happen to her idea. My hunger for a warm little body in my arms was so keen that I cried out, 'Oh, why didn't some one think of that before. I'm going to Portland right away to see if I can find one.'

"I called my husband, who was working in the next town, over the phone, and told him I was going to Portland to find a baby and to join me on the next train. We lived in southern Oregon. We arrived late at night. Next morning husband and I started for the baby home in south Portland. But there was no baby girl there just a few days old. You see I wanted a perfectly new baby. I wanted the joy of serving it in its most helpless state. We went to see several doctors, hoping to find one that might know something of a baby, but our search was fruitless. We had given up in great disappointment and were on our way to the depot when I saw another doctor's sign and in faint hope went up to see him.

"He told me he frequently had found babies for adoption. I asked him to call me long distance when he found a baby girl. The next day just a few hours after our return, a long distance call came from the doctor announcing he had found just the baby I wanted. I rushed back to Portland and brought Helen Marie home.

"Of course husband and I have been very happy with Helen Marie in our home. She's as sweet a child as ever lived."

"Do you think you love her as much as you would have loved your own child?"

"I don't see how we could love a child more," she replied with conviction. "You may not understand it," she continued, after a moment's pause, "and think me unnatural, but we have lost all trace of sorrow for the loss of our baby, so completely has Helen Marie filled her place, so wonderful has been the compensation for our loss. In giving a motherless baby a chance to grow up in a Christian home, our time and thought and love have been so fully occupied, we have not had time to nurse a sorrow or brood over a loss. We are going to give her the best education we can and we are not going to let her forget the church."

"I am sure of that," I said. "And I have been wondering as you have told me this interesting little story, if Helen Marie hasn't also given you a chance."

"Do you know I have often thought of that, Mr. Muckley. I have felt that she has done me more good than I can ever do her. She saved me from myself. Christ and God and the church took on a new meaning to me. Mr. Cooper and I went to church once each Sunday if it was quite convenient for us to do so, but we went in a selfish spirit for what we could get, not for anything we could give. Now I am helping and serving. Such a wonderful change has come over me since Helen Marie came into my life that I am a new woman. Why, if my old self were to meet me on the street, I don't believe I would know her. At any rate I'm so ashamed of her that if I saw her coming I'd snub her," she said laughing.

After our laughter had subsided, she continued as the color in her face heightened a bit:

"Mr. Cooper says I have increased so much in value that the most fabulous real estate stories are quite easy to believe now. I tell him he's grown some himself. You know I think it's because we love Helen Marie so much." And then reflectively:

"You know I have often thought we might have been selfish with our own child, for I fear we wanted her for ourselves, just wanted to enjoy her. It might not have been so. But with Helen Marie it could not have been so, for she was left an orphan and her utter helplessness made a constant appeal to our hearts and made us forget ourselves. Therefore, we have been perfectly happy with her."

And so the story ended, and as I walked back to town I said, "This is a parable for the church. The church needs the orphan child to give her the chance to forget herself, to save her from herself. When the time and thought and love of the church are so occupied in answering the physical, intellectual and spiritual needs of the world that she has no time for petty controversies and quarrels within her fold, she will then become a worthy bride of Christ."

Triumphs in the Desert

ELEPHANT BUTTE DAM is one of the Government's reclamation projects by means of which the deserts of America are being transformed into fruitful gardens. Roosevelt Dam, eighty miles northeast of Phoenix, Arizona, which irrigates 230,000 acres of land in Salt River Valley, is another. These irrigation projects which open up agricultural opportunities in regions hitherto uninhabitable are attracting thousands of people and creating new centers of population and of influence.

Phoenix, the capital of Arizona, the youngest state in the Union, has now a population of thirty-five thousand and is growing rapidly. A little while ago it was a typical frontier desert town, inhabited chiefly by Mexicans. The reclamation of the Salt River Valley by putting it under irrigation from the Roosevelt Dam is making Phoenix the center of one of the richest and most beautiful agricultural regions in America and brings to it a population with the spirit of progress and of culture.

The American Christian Missionary Society stood by the project in supporting pastors and with evangelistic aid until the church became self-supporting. Four years ago W. S. Buchanan took charge and today a congregation numbering nine hundred members is housed in one of the handsomest and most substantial church edifices in all the Southwest. It was built at a cost of $85,000, without outside aid except a substantial loan from our Church Extension Fund. Meanwhile other churches have been organized, a state missionary society created auxiliary to the American Society, and a state evangelist and superintendent of missions regularly employed. R. E. Dunlap is the efficient servant of the churches under the State and Home Boards.

The Unredeemed Desert of Arizona

For ten years the American Christian Missionary Society held the ropes for the little church at Tempe, the seat of the State Normal College. Under the fine leadership of J. R. Rountree a splendid new church building now graces that site and the work goes forward triumphantly.

Churches have been organized and aided at Tempe, Glendale, Mesa, Chandler, Bisbee, Tucson, Douglas, Prescott, Wilcox, Bowie, Buckeye, Florence and Tolleson. The church at Winslow in northern Arizona is the result of special evangelistic effort. The new church at Glendale was dedicated in May, 1917, and is efficiently serv-

ing that fine community of fifteen hundred inhabitants under the ministry of C. M. Gilmore.

At the present time, in addition to providing in the main the salary of the State Superintendent of Missions, the American Society is extending help to the churches at Wilcox and Douglas.

The church at Douglas, without a pastor but under the leadership of the State Superintendent, is in the midst of a building enterprise. They have undertaken to build adequately to meet the needs of the situation. The work has been temporarily stopped until more funds can be secured. The small group of heroic members has gone the limit in labors and in sacrificial giving. Mr. Dunlap is appealing for help which, somehow, must be provided. A loan from our Extension Fund will not entirely meet the situation.

One of the Irrigation Canals, Salt River Valley, Arizona.

Chandler and Mesa, jointly, should be provided pastoral care. Wilcox, Glendale and Tucson, the latter the seat of the State University, should be given further aid to become more efficient churches.

The mining cities of Globe and Miami have been entered recently, the salary of the missionary evangelist, H. M. Bandy, being provided by John Brite of Texas. A meeting recently held at Yuma opens a door of opportunity for establishing a church there. A missionary having an automobile with which to cover Yuma county should be placed in charge. Prescott, where once we had a good start, should now be reopened and developed.

Arizona pleads for an outright gift of $5,000 to complete the church edifice at Douglas—an immediate and special need—and for $5,000 per year from the American Christian Missionary Society to meet the responsibilities and the opportunities now at hand.

Arizona presents a sample of the achievements, the responsibilities and the opportunities of the desert regions of America.

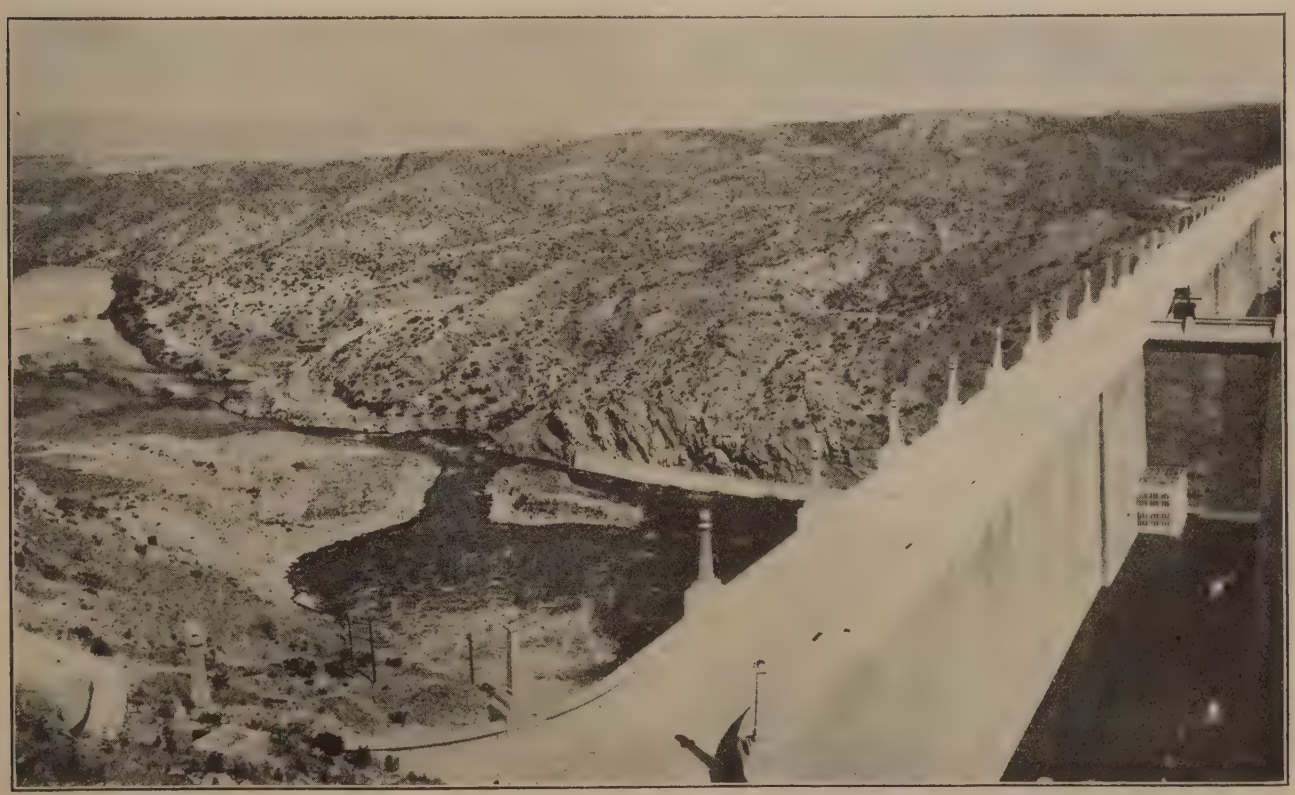


Photo by International Film Service.

The Great Elephant Butte Dam which will aid in the reclamation of thousands of acres of desert lands in eastern Arizona and western New Mexico. The project is the largest irrigation scheme in the world.

Samples from One Day's Mail

Appeals for the Aged to National Benevolent Association

IN regard to a home for an aged lady who has been a member of the Christian Church for some years, we are writing you for full information. She is in her eightieth year. Her sight is almost gone. She has absolutely no means of support.

* * *

I am writing you in regard to a lady friend who is a member of the Christian Church. She has been sick for some time, but is better now. She is able to be up and care for herself, but she will never be able to work again. She has a little money, but no home and no relatives. We would like to secure her admission to the old people's home. While we are not situated so as to take care of her, we would be glad to contribute toward her support.

* * *

We have a sister here in the church, aged seventy, who would like to enter the home for the aged at Jacksonville, Illinois. What are the prospects? She is receiving some support from the county. She has no money. She does not want to go to the poorhouse. She asked me to write you and see if she could get into one of our homes. We would be glad to hear from you.

* * *

There is an old lady here eighty-seven years old. She is in good health for her age. She has no means of support. She has one son living in California, but he is afflicted with tuberculosis. One of her daughters is a widow and the other is in poor health. Could she have a home in the Christian old people's home? The whole family belong to the church.

* * *

Brother and Sister ——— are fine old people. They are about seventy-five years of age. They enjoy as good health as people of that age usually do. He has been janitor of our church for several years and still is, but is hardly equal to the task. They own a little home; it is only worth a few hundred dollars. They have no children and no close relatives. What are the chances for having them admitted to one of our homes?

* * *

We have in our membership an old couple, Mr. and Mrs. ———, who are in great distress. The old man is a gardener and every year has been able to put in and care for a large garden, though more than eighty years of age. The old house in which they have lived for years has been sold and they are obliged to move with no place to go. They are about to become public charges. We want to know if there is a possibility of their securing admission to our old people's home at Jacksonville.

* * *

On April 27 Brother ———, a deacon of our church, passed away. Sister ——— desires to enter one of our homes and has requested us to ask you about the matter. She is very anxious to enter at an early date. Have you room to receive her? (This letter was written August 13. August 19 the same minister wrote:) Your favor received. Thank you for your prompt attention to this matter. Sister ——— passed away Thursday and will not need a home here.

One Day's Appeals for Church Extension Money

THE article on "Living Monuments" by Roger T. Nooe in September WORLD CALL is already stirring the brethren and the people are wanting to know how far the Church Extension Board can go in helping to enlarge and improve church buildings as well as to erect first buildings in new fields.

Regina, Saskatchewan

The first appeal came from William G. Kitchen, pastor at Saskatoon, Saskatchewan, and secretary of the provincial board which is auxiliary to the American Christian Missionary Society. The convention met in Regina in July. Regina is the capital of Saskatchewan, with a population of 35,000, and growing. President Burnham of the American Board was present with President McLean of the Foreign Board, and both spoke in glowing but careful language in regard to the opportunity of the Disciples of Christ in Regina. The Provincial Board wants from $8,000 to $9,000 to secure an $18,000 Baptist property, modern in equipment, located on a fine lot in a good residence district that is growing. A careful survey is to be made by the Provincial Board and the American Christian Missionary Society, and Brother Kitchen believes there are known already a sufficient number of Disciples to form a nucleus. The American Christian Missionary Society will help support a man if the Church Extension Board will assist in the acquiring of property. There are many of the Baptists in this neighborhood ready to work with our people. In this district of the city there is no church building except this one erected by the Baptists, which the mission abandoned on account of the war and returned to the mother church downtown. They are eager for the Disciples to do this work.

Louisville, Kentucky

J. R. Dearing, who did such excellent work in rebuilding the Parkland Christian Church in Louisville, says that when he had finished that work he went to a section of Louisville where the Disciples of Christ had never been heard. This is the West Broadway or Shawnee District, a great residence district bordering on Shawnee Park, which is the west shore of the Ohio River. They opened their work in December, 1915, without a dollar, or a member, or an organization. For three and one-half years Mr. Dearing preached without salary and built up a congregation of 125 members and a Bible school of 100. The Sunday attendance is 200 at church services. There are 200 members of the Christian Church living in this neighborhood whose membership is not in any Louisville church. Two hundred sheep without a fold and without a shepherd! Some of these are being reached all the time.

This mission pays $400 a year rent and yet has purchased and paid for a lot 40x180 feet, and is now purchasing an additional twenty feet. They have a nest egg of $4,000 for a new building and now this thrifty young mission comes to your Board of Church Extension for a loan to erect the first unit (which is to be a Sunday school building) of their new house.

They feel that with a building they can soon double their Sunday school and church and in time take an equal place with any of our Louisville churches. They need $7,500 from the Church Extension fund. E. L. Powell, W. N. Briney, W. Hume Logan and H. W. Elliott endorse this work. We hope that the Church Extension offering in September will make this and the Regina loans possible.

Tucumcari, New Mexico

The third and last appeal that came on August 29th was from Tucumcari, New Mexico, for a loan of $5,000. The campaign for a new building began the last Sunday of August and on Thursday, September 4 they had a men's meeting to organize the financial work. The stones for the basement are being hauled and a pioneer social is to be held on the ground of the new church lot. The idea of the social is to advertise the work and "prove up their claim" to a place in the city of Tucumcari.

"We mean business and will be appealing to the Church Extension Board for a loan of from $3,000 to $5,000," writes O. W. Hearn.

This congregation will build the church in sections as the work grows. They have lots excellently well located, across from the court house, 60x142 feet. The church expects to raise $5,000 cash. The regional secretary, Charles W. Dean, is very much interested in this work as are other western brethren.

Here are the three appeals arriving in one day asking our brethren, through the Church Extension Board, for $21,500. I have given all the facts carefully so that the brethren may see what are the needs of their pioneer brethren in Regina, Canada; the suburbs of Louisville and a growing railroad city in New Mexico. Do you wonder your Church Extension Board keeps up its enthusiasm and its urgent appeals for new funds?

G. W. MUCKLEY,
Corresponding Secretary.

How the Checks from the Board of Ministerial Relief Are Received

MANY thanks go out to you from a heart that is full to overflowing. No, my brother, my faith never wavers. My service in the ministry was only what the wife of a poverty-stricken preacher endured, loneliness, sick children, poor clothing, just enough to eat. Do you imagine I complained? I did not.

I am more than glad that the brethren in general all over the country are being educated up to something that savors of the Bible plan. May God, in His mercy, bless and love you.

* * *

Your letters accompanying the welcome check are full of soul and sympathy. They are a very benediction, far removed from the "Yours received and contents noted" style of mere business. It is a joy to know the way the beneficiaries of this fund are in such hands. Such appreciation of our condition renders the help doubly blessed. May heaven preserve and bless you.

* * *

Your good letter and contents at hand. In reply will say that more and more as the months go by I feel my gratitude to God and to my dear brethren for the fellowship of the saints. It is precious little that I can do any more towards making a living.

* * *

The check and the letter with its good cheer at hand. As old age advances with its increasing disability it is good to be remembered. What a blessing to know that good people will keep the old worn-out ones from the poorhouse. May God's favor rest on all the good brethren.

* * *

This check has at once become the basis of our physical life. We bless and praise God for it. It must be a great joy to your board to serve in such a cause. May our Heavenly Father give rich blessing to every member of the board.

* * *

Thanks for the goodness of you brethren, and each and every one who have made it possible to help those who have practically worn out their lives in trying to establish the doctrine so dear to all of us. The only thing I regret is that I haven't a hundred years of life to wear out for the Master who has done so much for me. Not only that, but who has put such generosity into the lives of His people to "not forget" those who in age need assistance after giving their best days to His service.

* * *

God will not forget His people, nor fail to reward them for their kindly remembrance of those who are His own. May the good Lord abundantly bless you together with every member of the Board of Ministerial Relief, and all those good brethren who have and are contributing to the relief of old and worn-out ministers. I will see you and greet you on the happy shore of "After-a-while." God bless you. Faithfully yours in His name.

* * *

The Board of Ministerial Relief is, indeed, as you say, "one of His means of proving His promises to His own." I was thinking today as I looked at your letter what a happily chosen motto the Board has, in the words "We will not forget." These words are, in themselves, a message of comfort and assurance in each home that they enter.

* * *

My heart overflows with gratitude as I again see the comforting words, "We will not forget," and I cannot tell you how precious this assurance is to me.

I am seventy-one years old today and am glad to say that the sun of His love is still shining brightly for me, although I know that the evening of life is rapidly drawing near. I am just awaiting the call to come up higher, but I do not forget to look for the brightness and joy along the way.

Thanking you for the comfort coming from the check, a gift of God's love, through the brotherhood,

* * *

There's no language that would express my appreciation of this help, besides the many kind words that accompany it, in these, my declining days. Thanking you brethren for the interest shown in my temporal needs,

* * *

With a Heavenly Father who cannot, and such ever mindful brethren who "will not forget," I and my faithful partner in life are blessed.

* * *

If there were no "hereafter," to be in fellowship with those who "will not forget" is ample pay for what we have done to advance the kingdom of Christ. But there is a hereafter, and we are looking forward to a still greater reward. May God abundantly bless you.

* * *

We surely do appreciate the wonderful blessings of God so lavishly bestowed and the kindly remembrance of our brethren who through him remember our oft infirmities and needs and minister to our necessities. May their ranks be enlarged and their storehouses be filled that through them God's name may be glorified. Prayers for and thanks to all engaged in this beautiful ministry.

"Little Mothers" in the Italian Section of New York City

"Going—Home!"

By W. H. Morse.

THE armistice had hardly been signed when the Italians in the United States began to talk about returning to their native land. But disappointment met the aspiration. The applications had to be refused. The steamers were in use to bring the soldiers—the liners for the Mediterranean to carry the reservists who had been called to their colors in the Italian army. For six months the waiting was impatient. Meantime, the spring and summer have brought employment, and many who would have gone in November and December, have postponed doing so until next fall when, it is conservatively estimated, not less than a half-million will leave. The present number outgoing has, however, run up into the thousands, and will continue during the year.

A casa andiam! they are saying exultantly. That, in English, signifies "We are going home!" But with the inflection used, it is "We are going—home!" The hesitation is but natural. The anticipation of again seeing their relatives and friends is tempered by some realization of that which they will find "over there." Italy, in the northern sections especially, is suffering from the devastation of the great conflict. It is a tragedy that cannot be exaggerated. They endured much, fought hard, and saw war conditions in all their horror and awfulness. Throughout the invaded areas the vitality of all that goes by the name and distinction of "home" has been misused. The immigrants' brothers are, all too many of them, in graves. Families are scattered. Desolation marks the passing of havoc. Destruction has spoiled that which was pleasant and dear. Faith, hope and love have received shattering blows. Soul life has suffered. The sun of Italy is weakened in its leucodescent rays.

To this condition these, our new Americans, would return. They go, in love and patriotism, yet with fear and apprehension. They are going—home. "Home" in Italian is *casa*, and if one listens carefully, the word, running into *casato* (family), then, with the hesitation, gains *cascare* (to lose courage). But they are hopeful, these immigrants who return. They have purchased hope of the best quality here in America, and they are going home to make repairs, to improve conditions, to inspire confidence in the future. They will do it, too. And if we have done our duty by them while they have been here in America they will do it best. The reconstruction days will be all the more successful because of that which has been done here on our soil for those who return. It is not altogether because they go home carrying the money that they have earned here. While that money will be of advantage, upon it there will be the premium of that which for the want of any better name we have to describe as "Americanizing." If they who came to us religiously indifferent, will return with a Nehemiah force and faith, the gospel according to Christ and the gospel of true Americanism in their hearts, they will reconstruct, rebuild, revive, with the fuller success. They return to their homeland where there is not only the devastation wrought by war, but where there is a famine of the Word. And it will not be to our credit on the eternal 'Change if they go unprepared to restore, repair, retrieve and redress, making compensation for the losses, destroying the germs of evil and eradicating their toxins.

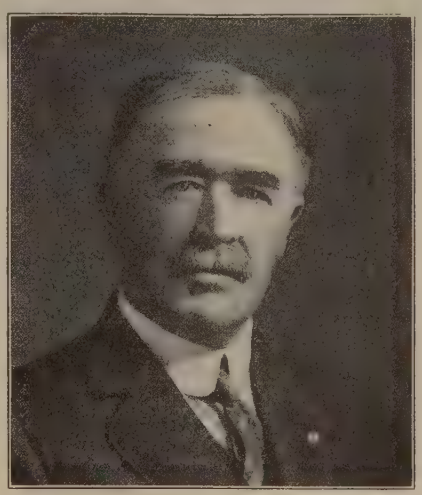
Charles C. Chapman—Who Is He?

By H. O. PRITCHARD

WHEN C. C. Chapman made his pledge of two hundred thousand dollars for the California School of Religion, he established a new record for gifts to education, so far as the Disciples of Christ are concerned. No other Disciple ever gave so much at a single time to a single institution of higher learning. And what is more, no Disciple ever even approached the magnitude of this gift as an initial pledge for the founding of any one of our colleges.

Who is this man Chapman anyway? How did he happen to do such a thing? Where did he get so much money to give away? What made him give it to found a college? Why didn't he keep the money for himself and family as most other well-to-do Disciples (and even poor for that matter) seem to believe in doing? The answers to these questions constitute a very fascinating biography.

Who is he? Well, Charles C. Chapman was born at Macomb, Illinois, July 2, 1853. He grew up in that beautiful little city and acquired what education he could from the public schools. However, he was compelled to quit school and go to work at an early age. He relates that his first employment was that of a messenger and he recalls carrying the message that reported the assassination of President Lincoln. From the position of messenger, he rose to that of clerk in a store, and in 1869 joined his father in business in Macomb, when he learned the trade of bricklayer. In 1871, he went to Chicago, where he engaged in his trade, superintending the erection of several buildings. In 1873, he engaged in the mercantile business. From 1876 to 1880, he was employed in canvassing in the interests of a local historical work in his native county. In 1880, the office of this enterprise was moved to Chicago and the Chapman Publishing Company organized, in which he was associated with his brothers. The business of the firm grew rapidly, and, in addition to the management of a printing and publishing business, the firm engaged in the building business with marked success. During the World's Fair, the firm conducted the Vendome Hotel, well known to many visitors to the Fair. However, they suffered heavy losses in the financial panic of that year. Mrs. Chapman's health also failed in 1894 and Mr. Chapman went to Texas hoping that the Southern climate might benefit her. Later in the same year they went to California with the same hope, but were doomed to disappointment, and Mrs. Chapman passed away, September 19, 1894, in Los Angeles. Four years later, Mr. Chapman married Miss Clara Irvin, daughter of S. M. and Lucy A. Irvin, and from childhood a resident of Los Angeles. Since going to California, he has engaged in numerous business enterprises. He is a prosperous business man. But he is far more than that.



Charles C. Chapman

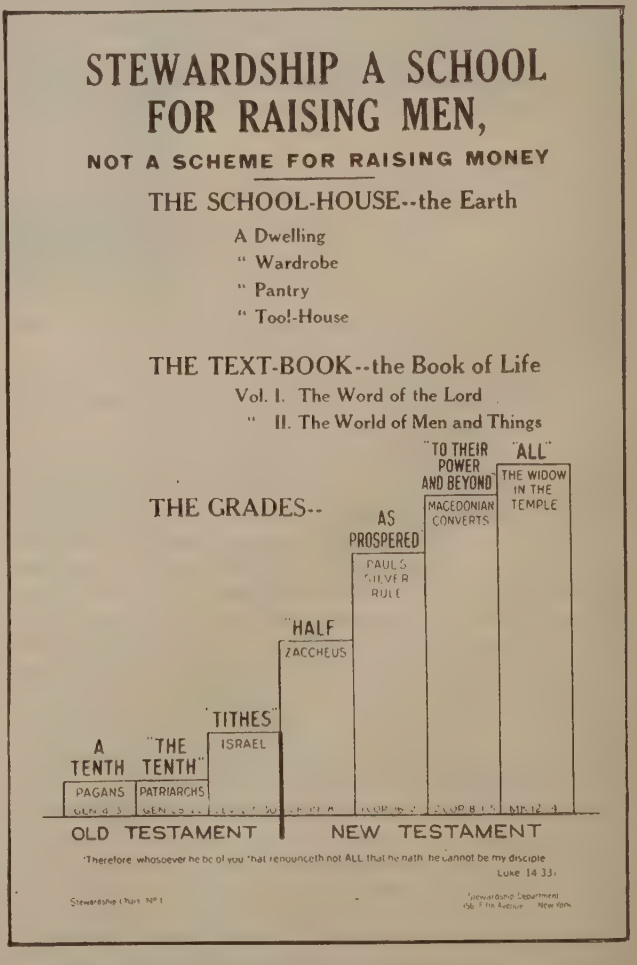
How did he happen to do such a thing? Because he is a Christian. He believes the "whole gospel," which gospel includes a man's relation to his money. When Charles C. Chapman was sixteen years old, he united with the church. He has been working at the job consistently ever since. When he went to Chicago in 1871, he didn't bid God good-by at the corporation line of his home town as so many others have done. He became active in the church. Not alone in his local congregation, for it wasn't long until he became a member of the Cook County Sunday School Association. Then the Young Men's Christian Association saw that he took Christianity seriously and he was made a member of that Board for the city of Chicago. In addition, he has the honor of being one of the organizers of the Board of City Missions of Chicago. When Mr. Chapman went to California he did not leave his religion this side of the Rocky Mountains. It was his most treasured possession and when his companion was taken from him, it was about all he had left with which to start life anew in that new country. He has been faithful to the church in season and out of season. For a score of years, he has been president of the Christian Missionary Society of Southern California. For years, he has served as a member of the State Executive Committee of the Young Men's Christian Association. He has also served as president of the State Sunday School Association and in 1911 was elected to represent Southern California on the International Executive Committee and was chosen to be the vice-chairman of that Committee. However, these wider activities in interdenominational affairs have in no degree limited his endeavors for our own church work. In the past few years, he has assisted in the dedication of more than fifty churches, being the speaker and making the appeal for funds.

What made him give his money to found a college? Perhaps first of all because he was deprived of a college education and desires that others shall enjoy what he failed to get. He tells how as a young man he wanted to go to Eureka College and how hard he tried to raise one hundred dollars in order to do so. He says he could not find a soul who had faith enough in him to lend him the money. Had he gone, he probably would have become a preacher. And what a preacher he would have been—with his magic personality, his excellent mind, his beautiful voice, his high moral character—there would have been few his equal and none his superior. While we rejoice in the great gifts of money he is now able to make, we cannot but profoundly regret that some saint did not have the Christian grace to start this young Timothy to preaching the Word. Then, too, he has had opportunity to appraise the value of a college education. For, in 1903, he was appointed by Governor Pardee to serve as a trustee of the State Normal School at San Diego. He was reappointed by succeeding governors and finally resigned of his own volition after a service of ten years. He also served as a trustee of Pomona College for five years. But above all, he has come to see that without a college in which to train our own young people, the Church of Christ in California cannot hold its own. He knows too that when he gives to Christian

Quadrangle of the University of California (Southern California Branch) in Los Angeles,

education, he is setting forward every agency of the church and every interest of the Kingdom of God.

Why does he give his money away? Some people can't understand why he should part with his money so cheerfully. It is because he puts the Kingdom first. It is also because he has acquired the grace of generosity through long years of practice. Brother Chapman is not a rich man as men count riches these days. But he has recognized the principle of stewardship from the day of his conversion. Brother Chapman has assisted many worthy causes. He has built a hospital in China; he has given to many of our churches to assist them in getting a building. Now he comes with this magnificent gift to education. Brother Chapman has worked hard and the Lord has prospered him. When he went to California some years ago, he had little means. He bought an orange ranch which had been a failure. By brains and hard work he made it a success, and the "Old Mission" brand of oranges tops the world's markets. With his brother, S. J. Chapman, he developed one of the most beautiful residence sections of Los Angeles. This is known as the Wilshire district and our Wilshire Church is located in the very heart of it. The latest Chapman venture is the oil business. On the C. C. Chapman ranch near Fullerton, known as the Santa Ysabel Ranco, an oil well has been struck which promises large things for the future. While this latest venture gives promise, it is at the same time the source of much embarassment and no little annoyance. People jump to the conclusion that Brother Chapman is immensely wealthy and that he will be interested in, and subscribe generously to, their pet schemes of philanthropy. As God prospers him, he will give accordingly and he has the grace, the grit and the gumption to use his money where it will be of the largest use in ushering in the Kingdom of God among men.



Opposite Which It is Proposed to Build the New California School of Religion

Another Christian College

By F. M. ROGERS

ON SUNDAY, August 10, 1919, the Disciples of Southern California, set a new record for achievement in our Brotherhood. It was the closing day of the annual convention of the Churches of Christ in California, South. The place of the meeting was the large auditorium at Long Beach. The event was the launching of a School of Religion for the Restoration Movement in California. The leading spirit in the enterprise was Charles C. Chapman of Fullerton. The results were beyond the expectations of the most sanguine. The full meaning of the victory will be comprehended by the generations yet unborn.

For the past ten years the conviction has been steadily growing in the hearts of our people in Southern California that a local college of the Disciples of Christ is absolutely necessary to our greatest efficiency as a people in Southern California. We tried cooperation with Pomona College for five years and that did not meet our needs; Berkeley Bible Seminary was not developing in a way to meet our demands, moreover, it was considered too far removed to be of any service as a local and influential center; so, a practically unanimous sentiment prevailed, that we should build an institution as an imperative necessity to the conservation of the character and the interests of the Christian Churches. This sentiment found formal expression in a resolution passed by the Long Beach Convention of 1912 and the offer by C. C. Chapman of $50,000 conditioned upon the churches raising $150,000.

A large and representative committee was appointed which has been changed from year to year by deaths and removals. From this group there was selected an Executive Committee of nine, composed of the following brethren; Charles C. Chapman, President; F. M. Rogers, Secretary; S. J. Chapman, Treasurer; S. Lloyd Darsie, F. M. Dowling, C. R. Hudson, J. G. Warren, C. H. Windham and W. F. Holt.

This year the time came to again take up the task with enthusiasm and push it to a successful conclusion. In the providence of God, we believe, our leader, who has always put the Kingdom first (and to him has been added the other things) was enabled by the striking of a gusher on his orange ranch, to respond in a larger way than ever before to this Divine call. Following a masterful address, in the Sunday morning session of the Long Beach Convention, August 10, 1919, by Secretary H. O. Pritchard of the National Board of Education, the secretary of the College Commission, F. M. Rogers, recalled the memorable scene of August, 1912, when Mr. Chapman made his offer of $50,000 toward the college enterprise, and stated that Mr. Chapman was now ready not only to renew that offer but to do much more.

Mr. Chapman then arose and said he would now give $200,000 to the College Fund if the brethren in Southern California would raise an additional $100,000. Again the convention arose spontaneously and sang the Doxology, The secretary at once gave an opportunity for subscriptions to be made, and in a short time a total of $71,000 had been pledged. Among the gifts was one of $25,000 from Mrs. Marie L. Harris of Santa Ana, one of $10,000 from E. H. Williamson and $5,000 from S. J. Chapman. These large amounts were supplemented by gifts ranging from $2,500 down to $5, a total of about 170 subscribers. The additional $29,000 needed to meet Mr. Chapman's offer will be more than subscribed and the institution is assured. Already an option has been secured on a fine tract of land in the city of Los Angeles, directly opposite the campus of the University of California. A conference will be held with the Trustees of California Bible College of San Francisco with a view of uniting the two schools, with promise of success, and thus the Disciples of Christ in California will be one in the promotion of a college enterprise which we believe will bless the entire brotherhood and the world.

Conscripts of Conscience

By CAROLINE ATWATER MASON

IV.

"WELL, it was great work, Mary, for a fact. Caesar Augustus! what 'cursed spite' that a girl like you should get the chance! Here I, your elder and better, lag superfluous as a Massachusetts camp doctor until the armistice closes up the whole show." Paul Earle's grim set of jaw testified that the acrimony of his words was tempered, not assumed, for sake of courtesy to his sister.

"You envy me, of course, old man," Mary responded, reaching out to lay her hand on his khaki shoulder. "Still, you don't quite hate me, do you?"

The brother and sister sat by the fireside in the library of the Earle homestead; the early winter twilight had already settled in and only the glow of a mass of half-burned logs in the chimney made each clearly visible to the other.

"I should hardly put it as strong as hate, I think," replied Dr. Paul Earle meditatively, "but it's a pretty severe test of affection, that you must realize yourself. Still, we will, if you please, remain friends."

"Quite so. It becomes highly important that we do when you look ahead and take in the fact that in just about five months I shall have my diploma, if I win through."

"Of course, there is a fighting chance that you may be plucked yet," put in Paul, laughing ironically.

"How brotherly," commented Mary. "As I was saying, if all goes as planned, in about six months I shall affix a modest shingle out there by the office door, below yours, and we shall be partners. Really, you mustn't allow yourself to become seriously embittered; it would be awkard for the firm."

There was a moment of silence which Paul broke by remarking:

"You've had a species of trial marriage; I mean, a mighty good chance to try out this business of being a woman in medicine, surgery rather, in fact you've had it at the hardest. Women doctors in these parts seldom have to help repair bridges under bombardment, or perform operations on men encased in filth and mud, or do various other of those stunts you have been up against. But all this apart, you ought to have a pretty clear notion now of how you like the job, shutting off the hereditary and conscientious and feministic prepossessions in which of old you indulged pretty freely. At close range, how do you like it? Do you really want to go on?"

"I really do, although I am not so keen for it as I was over there, Paul. My practice of medicine seems comparatively unimportant, I'll have to admit, here at home, but I shall get used to that, I suppose. I can't say that any one in Springfield seems to be suffering or dying for lack of my attention."

"Oh, no, you've got to learn now to put up with weaker stimuli. Isn't it Mrs. Deland?—somebody says, 'we have fed on champagne and red pepper and now our diet is to be skimmed milk?'"

"Yes," Mary returned a little pensively, "that describes my present sensations very neatly. However, unless you really hate me as a partner, Paul, I am for carrying on. Do you see anything better for me to do?"

"Better? Oh, well, that depends, of course, on the point of view. You're making a bully doctor, that I'll have to admit in spite of my perfectly natural prejudice against you," again the whimsical smile. "Oh, yes, Mary, I rather like the notion of our practicing together myself; since you've had this war experience I'm much more for it than I ever was before. You're made of mighty good material and I am proud as Lucifer of you, if the truth were to leak out."

"You say you like the notion yourself. Does that mean that mother doesn't?" Mary bent forward and with shovel and tongs urged half-burnt logs into flame. This done she looked searchingly into her brother's face.

Paul shrugged his shoulders slightly.

"I suppose she talks to you more freely than she would to me," Mary added. "She is such a splendid sport, she wouldn't like—" here she broke off.

"That's right. Mother plays the game according to the rules. I don't think she has ever had the slightest qualm at the woman-in-medicine notion *per se;* unluckily she *has* got it into her head that you're handsome, you know, or something of the sort, and so—"

"Paul!" Mary broke in, laughing, "you've never been disturbed with hesitation for any such reason."

"Never. Lucia and I—of course you can trust your sister-in-law and your brother for that—have never agreed with mamma on that point. 'Not handsome, but distinguished' is our formula; quite nice and fraternal, don't you think?"

With these words Paul rose. Some one was coming in at the far end of the dim, book-lined room.

"Here you are, mother," he called, and drew a cushioned chair to the fender between himself and Mary.

"How perfect," sighed Mrs. Earle, as she seated herself, holding out a hand to each, her look finely maternal. "I handed over the meeting to Mrs. Patton and hurried home, hoping for this twenty minutes together before tea. Now, don't stand, but sit, and deliver just what you were talking about when I came in. Let's go right on from where you broke off. Your voices sounded so interesting."

"Oh, we were simply speaking of the fact that you are not very keen about Mary's practicing medicine, partly, as I understand it, because she is rather good looking, and all that. That you would, after all, be glad to have her reconsider, ending her professional career with this military distinction that she has contrived to pull off."

Mrs. Earle laughed low and fondly. Paul pleased her, habitually.

"It does seem rather a pity," she commented, her eyes on the fire, Mary's hand still in hers.

"But really, mother, I don't see why," the girl began with some eagerness; "my life would be seclusion and leisure compared with the life you live. Just look at what you do! You are president of the Woman's Society of the church and secretary of the Tuesday Club, and then there are the Daughters and Dames, the Liberty Loan Association, the Library Committee; chairman of that—the Red Cross, the National Defense, Food Conservation, and—"

Here Mrs. Earle stopped her, laughing.

"Perfectly true, Mary. But I am fifty-four years old. I have very recently, while you were away, clarified my own thinking by a new—formula, let us call it. I heard Paul talking of formulas when I came in. Between twenty and forty-five for the sake of round numbers—I would say—a woman's most delightful quality—I mean aside from religion and morals, is glamour."

"Glamour!" cried the son and daughter in concert. "What can you mean?"

"Look in your dictionary. It is a fresh synonym for charm, a word of which I am tired; also it means more and other; perhaps it has a touch of mystery. It is a thing superadded to looks, wit and grace, and, from the personal point of view, it is the thing to be most desired. After fifty years it would be superfluous if it persisted, which it does not."

"There is nothing like glamour about me," laughed Mary Earle frankly.

"That is not proof that there might not be if you gave yourself a chance. I haven't the smallest doubt that Mary can succeed respectably in medicine; she might, just as Paul might, become even distinguished. Your father did, and you are both like him. But to win your way in this or any other profession of like nature, Mary, you must forfeit—"

"Glamour!" cried Mary. "I see. It doesn't comport with the woman doctor—there are no mystical meanings in fruit of that color." Therefore, in order to gain this precious indefinable something, you would like me to stay at home like the other girls, go in moderately for philanthropy and religion, for society, bridge, amateur dramatics and dancing. 'All things by turns and nothing long!' How I should hate such a life! My father's daughter! Why should I any more than my father's son?"

Mary was interrupted at this point by the entrance of Mrs. Paul Earle with two cherubic children whose effect was to render Mrs. Earle instantaneously all grandmother, Paul, all father, and Mary, all fond aunt. As the maid appeared with the tea tray at one door, a soft rustle of silk was heard at another, and there came in to join the group around the fireplace a white-haired woman, tall, slender and erect. There was a headlong rush of the children in her direction and a generous chorus of joy that "granny was in time for tea." Plainly, Mrs. Earle's mother, Mrs. Lorimer, was popular in the family.

V.

"Captain Preston, U. S. A." Mary Earle read the card presented to her on a tray, looked at the waiting maid and, pronouncing the name aloud, said with a puzzled expression:

"Who is Captain Preston? I am sure I can't think." At the moment she was standing before her mirror fastening in place a new hat with soft plumes which interested her.

"I'm sorry, Miss Mary, but I can't tell you that, for I never saw him before. He's a fine set-up officer, anyhow—"

"Oh, of course, Lizzie," Mary interrupted, "I know him now perfectly well. But dear me, how can I stop to talk with him when I have promised to call at the parish house for Granny, and I've told the children they should have a bit of a drive first and—" Mary paused, regarded the back of her head attentively for a moment in a hand glass, then, with a smile at Lizzie which infused sudden warmth into the girl's soul, she summed up the situation with, "It's all right. I'll go down and see him. Will you give Frank word not to bring out the car until I send for him and then tell the children Aunt Mary will give them their drive after she brings grandmother home instead of before." With this Mary ran down to the drawing room where she received her shipmate of the *Cumberland* with unaffected but not exaggerated cordialty.

"I won't hold you up, Doctor, not on your life. Don't worry. I guess I know that every minute in the day counts for a professional woman," the captain thus launched forth on his conversational activity. "You see it's this way—I'm headed for Camp Devens, but as I got near Springfield this afternoon thinks I, how I'd like to look in and see Dr. Earle, so I stopped off just a train. You know you and I hit it off pretty well there on board, though I never saw much of you, not half as much as I wanted to. My goodness, though, don't you look different in civilian togs! Say, but I just loved the way you looked on the ship, too, in that old blue uniform; it set you off in a class by yourself and there's where you belong."

Mary made a merry interruption seeking to turn aside the flow of personalities but her success was not marked. Looking around him Captain Preston took up his tread with the comment:

"Do you know while I've sat here waiting for you to come down I couldn't help thinking how this place just exactly fits you to a T. Seems as if, if anybody'd asked me before I came what sort of a place you lived in, I should have gone ahead and described this very house, the way it stands back from the street, and the street, too—that keep-yourself-to-yourself look of it! I knew when I turned the corner you'd live on it."

"Yes, that wouldn't be difficult, would it? the name being on the lamp post," laughed Mary.

"Oh, now you're guying me. That isn't what I mean. You understand all right. But those old family portraits—they just find me. I've quite a taste for art myself, also for ancestors. I've got two or three pretty fair ones to my own account. But when it comes to old mahogany I'll confess I'm not in it. This you've got here is out of sight. But somehow a chap like me don't feel uneasy here, it's all so"—here the captain hesitated for the first time.

"Unpretentious?"

"Yes, that's it. Now when I ran up to Albany from New York the other day I got in on the other side. It was like this: I saw quite a bit of that Constance Chilton on board—perhaps you may have noticed it, though I guess you didn't notice much outside your patient. We got rather chummy, to tell the truth, there toward the last. So when I was going to pass through Tarrytown I just thought I'd drop off the train, the same as I have today, and make her a call. But it was not for mine! Run right along son and mind your own, that's what I said to myself when I got to the gates. They were enough for me—coat of arms, trick lions, all that sort of thing. Why, it's a regular nobleman's estate, that Chilton outfit; and as I stood there, out rolled a limousine—a Packard *de luxe*—with Miss Chilton herself in the tonneau and two chauffeurs in livery in front. She never saw me, you bet. I caught the next train sure enough," and the captain shook his head laughing ruefully at his own discomfiture.

"I think it meant a great deal for a girl brought up in that fashion to go out as a nurse the way Miss Chilton did," remarked Mary.

The captain gave a shrug denoting lukewarm sympathy with the observation, then volunteered the comment:

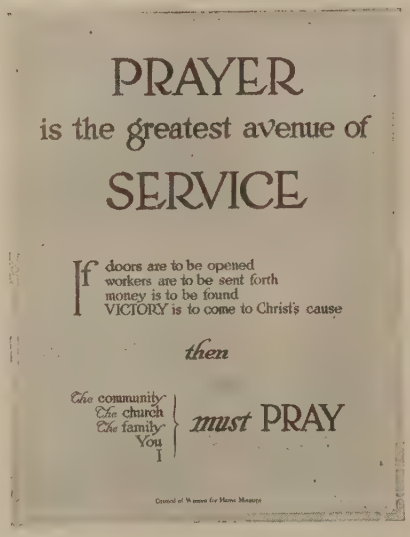
"There's Balfrey, poor old chap, our 'mysterious major,' you remember? I don't suppose you've heard anything more of him since we landed?"

"No. Have you?"

"Not a word, though I've haunted all the officers' clubs in New York the past week and kept my eyes and ears open. I'd like to know what he's going in for next. I've an idea of my own that he's somewhere this minute in dry dock, getting mended up you know, the way they do."

"They certainly are very successful in that line since the war," Mary responded, then rising she sent word for the family car to be brought to the door.

Having explained her engagement, Mary gladdened the soldier's honest heart by including him in the expedition to the extent of conveying him to the station and speeding him on his way. Thus the captain departed with a warm sense that he had been a welcome guest, not an intruder. No faintest suspicion rose within him as he traveled on towards his camp, that Doctor Earle, for an appreciable length of time, might have been unable to recall who he was or where she had known him. "That girl is just one peach," he reflected, his face touched with unusual gentleness; "she's thoroughbred and she's all business sure enough, but she's got such a big heart and such a way with her—puts a fellow at his ease the first minute."



VI.

Meanwhile Mary Earle reached the parish house where was held at this hour of this particular afternoon the periodical meeting of the State Board of Foreign Missions, of which Mrs. Lorimer at seventy-five was a still indispensable member. By no means, however, was Mary inclined to venture into the presence of the Board, regarded by her from her childhood as august to a degree. She approached the door of the room wherein she supposed it gathered, but so complete was the silence, no sound coming to her through the massive, closed doors, that fear seized her lest, being later than she had intended, the meeting had adjourned. Disturbed at the idea of seeming guilty of disregarding the promise to call for her grandmother, Mary softly opened the door. Expecting to find the place empty, she took a step across the threshhold. A hand reached out even as she would have drawn back, she found herself gently detained, and her grandmother, whose place was just before the door, drew her to a seat before she could demur.

"I was wishing that you would come, Mary," Mrs. Lorimer whispered. "I know you will be interested in what is on the program now. Business took long, but it is just over and this last half hour of the meeting is free to our friends."

In fact, as she spoke, an inner door was pushed open and six or eight young women filed quietly into the room and took seats in the background. Looking around her Mary observed with a certain curiosity the score or more of older women seated about the long, polished table which occupied the middle of the committee chamber. Some of them knew and recognized her with a smile of affectionate greeting; others were strangers. All of them, she perceived, were women of character, distinction and serious purpose; certain of them were young; others, like her grandmother, were venerable.

For Mary's further impression of the occasion, as well as for certain other concerns of hers, we may refer to a letter written that same evening to her friend, Kate Quimby, in New York:

"Your letter makes me more than ever eager to get back to college," ran the letter. "You will see me some day next week, I think. My family are sweetly reasonable, never think of interfering with my movements, and yet I find myself so loved in this house that it sometimes fairly makes me cry. Also it compensates for the sterner entourage we have left behind. I know you will feel as I do. Life here at home is even dearer than we dreamed it, and yet how quickly you and I would leave it all again if we were to hear the call of desperate need overseas as we did two years ago.

"But to return to the Earles. Really, Kate, as a unit they are to be recommended; you positively must know them before long and they you. But they are the busiest set you ever encountered and no one of them concerns herself over-much with the affairs of the others. It occurs to me that, as a family, we keep our interests in water-tight compartments. Nothing much either gets in or out.

"For example, as long as I have known her, my grandmother has held an official position, somewhat conspicuous, in her State Mission Board. I suppose mother (who is all for missions you know, as well as for a thousand other things) may talk to granny at times about her Board matters, but I never heard her. Each goes her own way. For my own part, since I became too big to save pennies in a painted box for the heathen, I have dismissed them practically from my mind. I never considered the matter definitely anyway, but I believe I had a sense that, with a fraction of mother and all of grandmother to look after them they would do pretty well. I fancy you have been better trained; it seems to me I remember a missionary magazine on your desk last year, you proper child. Perhaps you took the precaution not to read it, though.

"Today something rather interesting happened. By fair means or otherwise I was smuggled into the counsels of the saints, by which I mean into granny's most noble Mission Board Meeting and what I heard from a shy and slender woman, a missionary from some (to me) vague part of India, at home 'on furlough' has made a strange impression on my mind. Probably this is because said mind is virgin soil, for it is a fact that I have lived in this Christian family of mine essentially in heathen darkness as far as heathen are concerned. My own fault, of course.

"But anyway, it wasn't what this furloughed saint said so much as what she was. I must tell you, at this point, that mother has a new hobby, which is that it is most important for a woman up to forty-five, to preserve in herself a certain something which she calls 'glamour' and which she defines as charm but also more than charm, including, if I understand her, a touch of mystery. It is something, my dear, you are hereby warned, which girls who go in for medicine and such like pursuits, do not possess. But that is neither here nor there.

"To tell the truth I thought dear mamma just a trifle ridiculous a week ago when she talked about this quality of glamour, but I was straightway brought to book this very afternoon. For the Lady from India *had* it—but not precisely mamma's brand. I divined in five minutes her possession of charm—yet of something far beyond charm. I cannot hope to convey it to you better than mother conveyed her idea to me. But try to realize, if you can, Katie, dear, this slender, *gracile*, perhaps almost ascetic figure wearing its best, carefully preserved, black taffeta gown with a slight gold chain (which you knew of certainty to have belonged to her dead mother) around her throat as white as any book heroine's and much more modestly concealed than are throats of present day heroines. Then you must note her hair, quite grey, and grey quite too soon, brushed off severely but fluffing itself out spontaneously to wave near delicately pencilled black eyebrows; the face rather too pale and in general thin and careworn, the features refined but not remarkable, the whole face dominated by the eyes. There dwelt the glamour. Kate, I can't describe them, I can only feel them; eyes that had faced confusion worse than death, fearlessly though the creature was so frail (and not young like us) among a people (this was taken quite as a matter of course) who are, when in their natural state, half-naked savages capable of any deed of violence you can conceive.

"When she smiled, the light in this woman's eyes seemed to me to have something in it like what I think must be in Christ's eyes—a joy, a pity, an anguish and a hope unutterable. You see what I try to show you is a mystery.

"Being of a practical turn you will want to know what my furloughed saint discoursed about. There I am rather at a loss. She was an official reporting in a perfectly matter-of-fact fashion to those who had sent her on to the institutions which they sustain. Little touches like the fearsome savages, whose minds she had formerly tutored were presupposed and had to be sketched in afterwards for me by granny. I believe she has recently been given an educational post in some semi-civilized Hindu centre; she gave certain statistics of a school, also of a hospital. This last, of course, interested me and I could see it did my furloughed saint also. Her eyes grew larger and more solemn when she spoke of little native girls in this hospital who at twelve are wives and mothers, and child outcasts of condition infinitely worse.

"These conditions were taken by the Board women as altogether familiar but I knew by the faces of a few outsiders how my own must have changed, 'hardened worldling' as I felt in that presence. And then the missionary, in answer to questions put by the officers, admitted that *for lack of Christian women physicians* this hospital, the only one anywhere in the region, is now likely to be closed. I almost jumped up and declared that such proceeding would be a crime, but I looked at granny's dear old face and saw, under all its seriousness, that this was not a new or unexpected thing. For sweet mercy's sake, if they are going to open hospitals, Kate, why don't they see to it that they have doctors to run them? . . . . I stop right here, my dear, perceiving my question might be answered in a number of different ways, none particularly gratifying in this twentieth century of the Christian era.

"Afterwards I met the missionary lady a minute, granny insisted—and, of course, I put a revised version of this question to her. She made absolutely no answer but I shall not forget, at least not as quickly as I do most things, the shadow on her face as her eyes met mine in a long look. It meant . . . . . well it seemed to mean everything in earth and heaven that counts . . . . .

"I conclude that all the strong stimuli which we have stressed so much were not left behind, after all, when we left France.

"Till we meet again. This is no answer to your letter. Funny, Miss Chilton trying to hunt me up! I heard of her again, this very afternoon, in an unexpected way. . . . I am very pleased that you have taken the Waverly Place apartment. It sounds most livable. Let's have the net curtains and be really pretty. It's to be our last 'go' as girls, Kate.

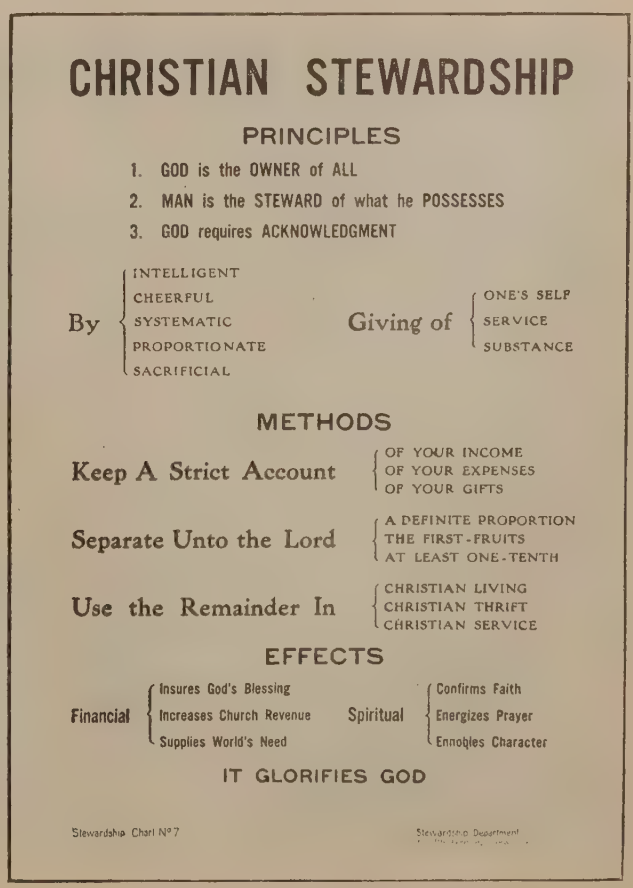
"YOUR MERLE."

"P. S.—What the look in that woman's eyes was like this afternoon, when she did *not* answer my question, I have discovered now. It was the look I met in the faces of the French people when I first went over there when word used to come that our boys wouldn't volunteer in numbers sufficient and the Government would have to resort to conscription. It said simply, *you Americans do not comprehend.* I used to dread to meet it."

(To Be Continued)

Educational work is much needed in Paraguay. Our people need a practical education. The girls should be taught to sew and to wash and to take care of the home. The boys should learn a useful trade. A "Manual Training School" and a "School of Agriculture" are much needed. There are good public lands which we could give for an Agricultural School, and there is even an Experimental Station already begun by the government, which might be taken over, equipment and all.—*Manuel Franco, President of Paraguay.*

No argument is as convincing as love and love is never so convincing as when it expresses itself in sacrifice.—*John E. Pounds.*



Cooperative Home Missions in Montana

The United Home Mission Survey for Montana was a wonderful experience. The delegates of the nine communions met together in a sincere and determined effort to do what was best for the interest of the Kingdom. It was a most fraternal and delightful gathering. Some of us entered into the survey with fear that there might be some unpleasant limitations placed upon us, but we soon learned that the purpose of the survey was not to place limitations upon anyone, but in a cooperative and fraternal manner to study the needs of the field and to meet them in a really businesslike way.

We Disciples were greatly delighted to note the real desire for a cooperative effort and the seeming desire for more practical unity. When Grant K. Lewis, in eloquent terms, spoke of the real unity of the New Testament ideal, he was cheered with more hearty applause than was given to any other speaker or sentiment.

WALTER M. JORDAN, State Secretary.

UNDER the auspices of the Home Missions Council a unique conference was held in Montana in July. Executive officers representing the Home Mission Boards of ten religious bodies attended. The first meeting was for prayer and conference, and was held at Miles City. Three teams were there organized for the purpose of traveling over the state and making observations of existing conditions. This visitation covered a period of ten days. Then another conference convened at Miles City to hear reports and formulate "findings" for future work.

The American Christian Missionary Society was represented by Secretary Grant K. Lewis of Cincinnati, W. F. Turner of Spokane, Western Superintendent; Walter M. Jordan, Secretary of the Montana Board; B. H. Lingenfelter, pastor at Butte, and Mrs. Grace G. Bailey, State President of the Christian Woman's Board of Missions.

The Trip

A Team left Miles City on the morning of July 10, 1919, and arrived at Helena for the final conference on the afternoon of July 21. The important places visited include the following: Terry, Glendive, Wibaux, Sidney, Fairview, Poplar, Scobey, Opheim, Wolf Point, Glasgow, Havre, Great Falls, Lewiston and Helena. Altogether the Team listed and gathered information concerning 30 different places not including out-stations and places about which not a little was learned, though not visited. Facts have been compiled, somewhat statistical in character, concerning 81 Protestant churches and 19 Catholic churches, making 100 churches in all.

Economic Conditions

We noted the general economic condition in the parts of the state through which we passed. In the east the drought has been the most severe. In the northeast and north there have been showers. Wherever we went we saw evidences of prosperity and accumulating wealth, notwithstanding a third hard season. We acquired the comforting fact—this time from the papers—that the wool clip of Montana will bring this year the unprecedented amount of twenty millions of dollars, with wool at 58 cents a pound and each sheep averaging to yield almost two pounds more of wool per sheep than is common, due, it is suggested, to the mild winter and the warm season which have caused the sheep to exude more grease and accumulate more dust. Even the dust of Montana which sticks to the sheep's back is worth 58 cents a pound!

We noted with great satisfaction the effects of prohibition. Even those who drank before expressed their hearty approval of the law.

Interpretative Comments on the Condition of the Churches in the State

The following comments upon the trip and interpretative statements concerning the information gathered are pertinent:

1. The Church of Jesus Christ has a strong hold upon the State of Montana. It evinces on the whole a fine evangelistic and administrative spirit. In one or more of its organized forms it has penetrated into almost every hamlet and even into almost every part of the open country, which has been visited by this Team. The Church is not making an apology for its existence, and does not need to.

2. The buildings in which the Church worships on the whole compare favorably with the homes and the equipment with which the people are surrounded. Many of these buildings are very humble, and so are the homes about them. The conspicuous buildings of almost every community are the schoolhouse and the banks.

3. About two-thirds of the churches, both Protestant and Catholic, have resident pastors, and about one-third either have no pastors or are served by ministers who come from other communities.

4. It is noteworthy, however, that pastors, even when resident, are not giving undivided attention to their charges.

5. Both pastors and churches are obliged to contend in the state with a fluctuating population.

6. An air of indifference toward the church is shown by a large proportion of the people in many, if not most, of the communities.

7. Yet there is a quite common feeling that the church is a good social institution and should be supported; and most business men, whether they themselves attend church or not, contribute toward the support of one or more of the churches.

8. Working people, however, who do not attend church, do not as a rule give any support whatever to it.

9. From the business men of a community there appears to be an increasing demand for a larger measure of unity among the churches. The "Community Church" has been tried and demonstrated as successful.

10. The foreign elements needing ministry, either in their own tongue, or by people of peculiar qualifications fitted to the race, are various: Norwegians, Swedes, Danes, Germans (mostly of the Lutheran group), Irish, French-Canadians, Italians and some Russians (chiefly of the Catholic group), Indians and a few Negroes. We found very few Orientals and but three groups of Negroes.

Conclusions

The Helena conference headed up in these significant conclusions:

1. Never before had the men of the state, looking from their different denominational points of view, seen with such common agreement the actual conditions about them—the economic conditions occasioned by the third hard year due to the drought, the beneficial effects of the prohibitory law, which went into execution the first of last January, the unrest of labor, the strength and weakness of the church program in various places, the increase of the community consciousness and yet the vitality of denominational convictions, and the religious destitution in parts of the great state of 146,000 square miles, reaching 500 miles east and west and 300 miles north and south, with a population of 750,000.

2. Twelve principles of cooperation were adopted, which, while intended solely for the guidance of the conference then in session, will, nevertheless, prevail in subsequent gatherings and be regulative of continuing relations. These principles were thoroughly democratic and fraternal. They involved the reference of cases of overlapping to friendly conference of the denominations concerned, the primacy of the church, and the promotion of joint enterprises as the exception, provision for affiliated or associate membership for devoted adherents of denominations unrepresented in a community so that a single denominational church might adequately serve all without the need of duplicating efforts by other denominations, the extension of the missionary spirit in service from the larger settlements out through the surrounding zones of influence and ministry, provision for social service by churches in communities destitute of wholesome recreational facilities, and the allocation of responsibility to definite churches in areas without any church ministrations.

3. Actual assignment of responsibility was made. Each denomination, through its administrative representative, frankly asked for places and areas in which it would like to have full sway, or was prepared to extend its work. Then agreements and allocations, after prolonged and careful consideration, were reached.

There were one hundred and seven assignments, carefully considered, mutually agreed to, conscientiously assumed. Without the slightest surrender of individuality and denominational convictions here are involved and are manifest the strategy of mutual confidence and counsel and the strength of combined resources and allied advance.

4. As a continuation committee a form of organization was adopted, very simple and flexible, under the name of The Home Missions Council of Montana.

5. Most significant of all, a new spirit of confidence and cooperation took possession of the participants in the conferences. There was clear recognition of ethical and spiritual values, as over against the merely mechanical and statistical, with which organizations are so frequently busied.

ALFRED WILLIAM ANTHONY,
Executive Secretary, Home Missions Counci
New York City.

Representatives of Ten Communions Who Made the United Home Mission Survey of Montana

The Sunday School Commission in the Near East

By ROBERT M. HOPKINS

THE Sunday School Commission entered Asia by way of Africa. From England we crossed France to the Mediterranean and took ship from Marseilles to Port Said, Egypt. After a few days in Egypt we went up the Suez Canal on a British submarine chaser to Kantawa from which point the new railroad built by the British during the war runs up across the Arabian desert and into Palestine as far as Haifa at the base of old Mt. Carmel.

At Jerusalem we divided our eighteen commissioners into five groups, adding interpreters, cooks and photographers to each group as needed. By this means we were enabled to cover almost the whole of Syria and Armenia as well as portions of Mesopotamia, making an intensive study of conditions in many of the chief cities and relief centers. We were asked to find out what had been accomplished by the money contributed by the Sunday schools of North America to relieve the suffering, starving people during the war, and ascertain what in our judgment would be needed to repatriate the scattered peoples who had been thus summarily seized and deported by the Turks.

In this cave the skeletons of 2,000 Armenians were found by our Commission, thrown here to their death by the Turks.

Shortly before the outbreak of the war Turkey had thrown the Sultan, Abdul Hamid, into prison and was being ruled by a gang of ruffians known as the Committee of Union and Progress. At the head of this Committee stood the monsters Talaat Bey, Enver Pasha and Djemal Pasha. These men were easily won by the German diplomacy and intrigue to cast Turkey into the war on the side of the Central Powers. When the Allied advance failed in the Dardanelles campaign of 1915, the Turkish leaders were greatly elated and began the awful series of crimes against dependent Christian peoples living in Turkey, the like of which the world had never before seen.

Three motives were largely responsible for these atrocities. The officials saw a chance to plunder and loot the rich Armenians. The patriotic were urged to make Turkey a land for the Turks alone and were told that the Armenians would play the nation false in the war. The common people were stirred by the religious cry of "Kill the Christian dogs—Allah is God and Mohammed is His prophet."

The first step was to disarm the Armenians and by a series of public proclamations and searchings of the peoples, all arms were seized leaving the proposed victims helpless before their tormentors. Then the able bodied men were taken out in squads and murdered in cold blood. Any resistance only resulted in the Turkish soldiers destroying the Armenian section of the towns and villages, even entire cities frequently, trampling under foot helpless women and children. We visited several towns that were thus destroyed and were still in ruins. We also saw buildings, chiefly churches, in which the Armenians had congregated and attempted to resist arrest. In one church that we saw, five thousand Armenian men were burned to death.

With weapons for defense gone and able bodied men slain, the helpless women and children were gathered into companies and ordered to travel toward the deserts. Along the way the women and girls were seized and sold to Turks and Kurds for slaves. Fearful as was the fate of the men, the sufferings of the women were worse. We heard the stories from scores of survivors.

The deportation of these peoples has been related to America in many ways. Especially significant are the story of Ambassador Morganthau, the United States Ambassador to Turkey during the war, and the Blue Book of Lord Bryce and his commission from England. The statements of these two eminent men were abundantly verified to us by men and women and children, many of whom still bore and will ever bear the marks of it all in their own flesh. Every Armenian family suffered. More than four million of the four and a half million existing then were included in the deportations. The dead are estimated from eight hundred thousand to a million and a half. Every conceivable means of torture was applied by the tormentors. It is to be wondered at that as many escaped as did. Of course thousands fled the country, but other thousands were unable to flee and were caught up in the maelstrom of destruction and death.

The group of commissioners of which I was made captain made its first stop at Aleppo. This city is not far from old Antioch, of Syria, where the disciples were first called Christians. It is the most important city in all that section of Syria and has today a population estimated from a quarter to a half million. It served as the neck of the funnel for Asia Minor, the large majority of the refugees passed through or near Aleppo on their weary march to the burning sands of the desert. It is now serving as the chief distributing base for these broken peoples as they seek to find their way home. No less than 50,000 of these refugees, or Mohajir as they are called, were in the city while we were there. We saw them in their homes, when they were at all able to secure homes, and in the great barracks where from ten to twenty thousand of them are housed and fed. Our own Dr. Hurd, formerly of the College of Missions, has charge of the Aleppo barracks and right well is he acquitting himself. Several thousand of the refugees in Aleppo are orphans and are being cared for in orphanages as opportunity will permit. The largest orphanage we saw contained 1,700 of them with quarters adequate for about one-half that number. For example, there is but one dish for each two children, so that two little ones must eat their meals from the same dish. A large plot of ground had been recently set aside for our committee upon which splendid army tents from Australia were being put up to serve as an overflow for hundreds more of the orphans that were coming to Aleppo in search of safety. In one company five hundred helpless and hopeless children arrived from the deserts while we were there. Thousands of the girls and women are detained in the Turkish harems of the city. Two homes were being opened to care for these unfortunate girls but only about one hundred could be cared for in each home. Sad experience has shown that it is worse than folly to attempt to rescue these women unless a safe place can be found for them under proper auspices and protection.

We heard the story of brave Major and Mrs. Stephen J. Trowbridge, who through the days of war stood faithfully at their post in this important city and dispensed the funds which our Sunday schools had given through the American Committee for Relief in the Near East in their Christmas offerings. And the story we heard from these two brave souls was the same that we heard from Dr. and Mrs. Chambers at Adana, and Mrs. Christie at Tarsus and Miss Cushman at Konia and Major Nichols at Beirut, and all the other missionaries who remained, at great sacrifice and amidst great peril, to dispense the meager funds that we sent to them. They all said the money was pitifully inadequate. Thousands of lives might have been saved from starvation and disease had there only been funds sufficient. But there was some consolation in the fact that nearly all who were alive had lived because the children or those older grown in America had sent offerings which made possible the purchase of food and medicine and supplies.

Perhaps I can best outline the needs of these peoples by stating briefly the eight outstanding items that again and again were brought to our attention. Sometimes it was a committee from an Armenian Union that told us, sometimes a group of earnest representatives of a church. We met bishops and priests of the orthodox church and they would outline their needs. We heard the story from broken-hearted mothers and lonely fathers, from sad-eyed children and ambitious and often revengeful youth. But again and again they would go over these points with us.

1. A safe and secure government. This

with them is fundamental. It is useless to build hospitals and orphanages or even to put the people back in their homes and businesses if in a few months or years the Turks are to be privileged to go through the whole sad performance again. They want America to become the mandatory power that will set them free—but whether it is to be America or some other nation they plead with us to see that justice and right prevail. They believe the hour has come when Armenia should be freed from Turkish rule, eventually to become a free and independent nation.

2. Repatriation. They are eager to return to their homes. Even though home and business are in ruins, they want to get back and begin over once more. They hope when once they get home that scattered and lost members of the family will appear. As fast as the British military will permit and the crowded trains can carry them they are going back "home."

3. Industrial Loans. One of the best things Dr. Barton is doing among them just now is to assist in raising funds that can be loaned to the men as they rebuild their homes and start anew their businesses. Especially is there need for such loans among the farmers and among young men in the cities.

4. Release of Women and Girls from Harem Captivity. Everywhere this need was brought to our attention. With tears in their eyes they would beg us to help secure the release of mothers, wives and daughters who are still held as slaves by the Turks. Fifty thousand women and girls are thus detained in Mesopotamia alone.

5. Establishment of Hospitals. The awful catastrophes that have overtaken the people have made sad inroads upon their health. Turkey has always lacked sanitary and hygienic measures, but during the war epidemics and plagues have been rampant. Malnutrition adds its fearful influence, while the outrages have spread hideous diseases at a most fearful rate.

6. Maintenance of Orphanages. Here is where the people make their strongest appeal to the children of our Sunday schools. The children of America are urged to continue for several years the support needed by the children of Armenia. They are the sad victims of the massacres and deportations. Thousands of them are illegitimately born. But all of them have souls and their thin starved bodies are a mute testimony of the horrors of their lives thus far. It is probable that dependent orphans number 250,000, which is some 200,000 less than earlier estimates because so many of the children died while we failed to send them aid.

7. Schools and Educational Agencies. America has led in the establishment of these schools and colleges in the past and Armenians have been foremost in their attendance upon them. But now faculties have been scattered, most of the native teachers have been killed and properties have been destroyed and ruined. Fortunately great centers like the International College at Smyrna and Robert College at Constantinople have been spared. But most of the smaller schools and academies are closed with no immediate prospect of opening.

8. Religious Leaders. Last and by no means least they urge America to send men of God to shepherd the flocks. Their own preachers and leaders have been slain. They were the first men killed by the Moslem Turks. Nine out of ten of the orthodox clergy have perished. In eastern Armenia only one priest is left alive. The Protestant preachers have been only slightly more fortunate. It will take a generation to replace the native ministry. The American missionaries must be greatly increased if the people are to be wisely led. It should be remembered in this connection that these people are indeed martyrs to their faith. It was always possible for them to escape persecution by renouncing their faith in Christ and becoming Mohammedans. The very fact that they have been true to their Lord under such trials would seem to entitle them to more than ordinary consideration at the hands of their more fortunate brethren.

This is the Way They Come, the Mohajir, Refugees from the Desert, Snapped by a Member of the Commission Just as They Arrived

Plans and Progress

Luchowfu

EARLY in the fall we horrified some of our Chinese leaders by proposing that we undertake for the coming year to raise six hundred dollars and accept responsibility for the pastor's salary together with the running expenses of the church. They thought the best we could hope to do was to raise four hundred dollars. For the current year we had raised only a little over two hundred dollars of which more than half came from the missionaries. As to the work to be undertaken by the local church, they proposed to call a new man to supervise the beginnings of a work along Young Men's Christian Association lines, without, however, the Young Men's Christian Association organization. For this they proposed to use the machinery of the organized Bible class.

Well, we set to work on the canvass and went over the top, securing a little above the six hundred dollars in pledges, the missionaries pledging one-half. Having done so well in the finances, we were encouraged to try a new forward step, looking to making our congregation a real church, self-supporting and self-governing. With considerable work and with not a little trepidation on the part of some of the Chinese leaders, the following plan was evolved. The congregation to elect a church board of ten members, five foreigners and five Chinese, who were to have full responsibility for the work of the Central church, including the preparation of the church budget, the calling of all workers paid from funds handled by the Board and the supervision of the various lines of the church work. The funds to be administered are to consist of all money locally raised, together with such sums as may be granted by the Foreign Christian Missionary Society, the latter in no case to exceed the former. The Mission Advisory Committee has the power to pass upon the budget and the qualifications of the workers employed. The policy was finally adopted and the Board duly elected but not without some difficulty in arriving at a clear understanding and wording of these provisions, due to the lack of experience in matters of parliamentary procedure. One man remarked as we came away from a meeting called to discuss this business that he could now understand how it is that China, in this the eighth year of the republic, is still without a constitution. But this only gives another field for service, that of training our people in ideas of democracy and self-government. An encouraging feature of the situation is a realization on the part of the Chinese of their lack of experience along these lines and their willingness to learn. I had a rare experience directly after the Board had been elected and while we were preparing for our first meeting. Pastor Hsia and Mr. Li, the new man, came over to talk with me about the Board. While they quite appreciated the advantages of the new order, they were afraid some of the Chinese members had some half-baked notions, that they might prove inconstant in their ideas and methods, that they might be over impatient for results, etc.; so they very much hoped that I, as foreign pastor, would keep my hands pretty firmly on the direction of the work, and were looking to me to be a sort of bumper between them and the Board. And this from those who are reputed to be foreign slaves. And for my own part I was not expecting them to find it easier working with a group of their own people than with us foreigners, hard as this has sometimes seemed to them. The art of working smoothly and efficiently together is one the Chinese have not yet perfected. But here again is another field of service for the church board. Incidentally they will discover some problems they have never before imagined and so perhaps learn to exercise more charity toward us foreigners. We are not at all under the delusion that we have by this means solved all our problems. We do trust though that we have laid the foundations for a real church. Our members seem to be heartily in sympathy with this move and to be concerned for the welfare of the church as never before. Some of them increased their pledges materially after this action was taken. In giving, the preachers set the pace by pledging a twentieth of their salaries, one of them giving even more. Others gave a thirtieth. Indeed the whole congregation comes well up toward averaging a thirtieth of their incomes. And this takes account only of what they are giving into the local church treasury. Many of them give generously to other causes. Not a few are tithers. So we feel proud of our little church. Perhaps they have set an example even for some of the home churches. At least we have made more progress toward the realization of our hopes than we had dared to expect.

As to the new work undertaken, we have begun modestly. We want to leave some room for future growth. And that means, as well, an enlargement of our building accommodations. We now have a game room with chess of two kinds, ping-pong, table croquet, etc., and provisions outside for croquet, basket ball, horseshoe pitching and a few other games. The room is open afternoons and evenings. Having had to spend some time in fixing up, we have hardly had time thus far to test the popularity of this feature of the work; but we have good hopes for it. In addition we have fitted up an office with a special guest and reading room where Bible study books and helps of various kinds are provided, together with pictures and literature of general interest. Just here I may say that we will welcome from any of you donations of such things as unused stereoscopic views and pictures of anything interesting, old Sunday school cards, etc.

Our new man is also responsible for the Bible study classes and has already done some good work along this line. We now have seven classes, including one in English among the students of one of the city schools. The enrollment is sixty odd with an average attendance of about fifty. We meet on Sunday evening. After the class period we assemble all the classes for a period of fifteen minutes which are devoted to a brief study of the Bible book by book. In this work I am using as a guide G. Campbell Morgan's "The Message of the Books." We also make use of the Bible classes to promote the social life by occasional tea parties, special entertainments, etc. Taken all in all, this has been the best year in our work thus far, with promise of still better things to come.

J. E. BROWN.

A War Church and Pastor

THE first church building at Akron, Iowa, was dedicated May 22, 1887. The work was carried on for a few years, but for lack of proper leadership the work was given up and the church disbanded. The building was sold to the Catholics, who used it as a place of worship until 1900. Through the efforts of one of the first families of the church and a few others the present church was organized October 9, 1900, with eleven charter members. The former church building was repurchased from the Catholics on the completion of their new building and served our people as a place of worship until 1913.

R. D. McCance was the first minister of this young congregation and did a splendid work. His untiring efforts are largely responsible for the present success of the work. In 1902 he resigned to enter the evangelistic field.

The site of the present church and parsonage was purchased in 1910. In 1913 the church building was destroyed by fire. A temporary tabernacle was erected which served as a church home until October 6, 1918, when the new building was dedicated with all indebtedness provided for in cash or pledges. As $8,000 of the amount pledged runs for a period of three years, we have secured that amount from the Church Extension Board while the pledges are maturing.

The church has fourteen separate class rooms and six other classes can easily be accommodated as the work grows. The auditorium can be adjusted in such a manner that it can seat 500 or 300 conveniently. In addition to the above ample provision and room for the social activities of the church have been provided.

The church building and lot are valued at $35,000 and the parsonage and lot adjoining are valued at $10,000, making a total of $45,000, all of which has been paid for by a membership of about 150.

The new church building has been one of the best investments that our people have made. it has given us a prominent place in the religious and civic life of the community. The audiences are growing and the Bible school has doubled its regular attendance

since the new building was opened. All of the departments are being organized for an aggressive work.

On the day of dedication L. M. Doreen, the pastor who engineered the new church building campaign, resigned, leaving the church pastorless until February 16, 1919, when Jerome E. Emanuel entered upon his ministry with the church, after more than a year's service overseas.

Commencement At Vigan

By Mrs. E. K. Higdon

THE second annual commencement of the Frank Dunn Memorial Hospital of the Philippine Christian Institute, was held during the last week in March. The festivities began with a picnic given by the members of the graduating class to the other classes, the faculty and other friends. This was substituted for the annual reception, and proved a very pleasant substitution. It was held near Mira Hill on Saturday afternoon and evening preceding commencement. Everyone entered enthusiastically into "Three Deep" and similar "stunts," and even more enthusiastically into seeing that the delicious "eats" prepared by the girls need not be carried home again. Everyone certainly enjoyed the picnic.

On Sunday evening the baccalaureate service was held, Mr. Higdon preaching the sermon, on the subject "Path-Breakers." Special music was furnished by Vidal Borromeo, Mrs. Higdon, and a chorus of the nurses together with some of the young men from the dormitory.

On Tuesday the Higdons entertained the members of the graduating and post-graduating class at luncheon.

Commencement exercises were held at the Vigan church on Wednesday evening. Dr. Palencia presided. Mr. Higdon gave the commencement address. Misses Tongonan and Castillo sang the farewell to the graduating class, and other special music was furnished by Mrs. Higdon. Mr. Anunciacion, the pastor of the church, pronounced the benediction.

Those who remember the Vigan church as it was originally arranged will be glad to know that the remodeling so long talked of has been done, and that the church in its new dress was ready for commencement. The decorating was very well done, and the graduating class will remember for a long time how beautiful the scene was on their commencement night.

There were only two members of the graduating class of the Institute at Vigan at commencement time, so what our class lacked in quantity had to make up in quality. Miss Bautista and Miss Zaydin made up the class. We should have been glad in any event to have had Miss Weber of the United Brethren Mission in San Fernando, represented on the program, but since Miss Zaydin came from that mission to the hospital, we were particularly glad to have her with us.

But not all of the honors of the occasion went to the graduating class. The post-graduates had their share. Several of those who were in the class of last year at Vigan had been transferred, and some others had come to us from the other hospitals so that Miss Aguinaldo, Miss Cruz, Miss Imperial and Mr. Ocampo were present to receive their certificates, showing that not only had they finished the three years of work required for graduation, but that their post-graduate year was also finished and they were prepared as well as might be for the tasks life would require of them.

News from the Southern Christian Home

IN a recent letter received by the writer, there was a check for $51.84 from a friend of children, and particularly those living in the Southern Christian Home, because she is giving this amount toward the new home to be built soon in Atlanta. She writes, "Just say it is from a sister, I don't want my name known in it." She has biblical authority for making this request and her wish shall be respected. We bespeak for her a great blessing from this unostentatious gift, and in our grateful hearts will call her the "Big Sister" of the new home.

Mr. John E. Mitchell of St. Louis, Missouri, president of the Alsop Process Co., has written to Mr. Gentry, president of the local board of the Southern Christian Home, inviting the children of the home to visit him the first week in September—think of it, a whole week—in his lovely country home "in the old red hills of Georgia" twenty-two miles from Gainesville. Can you imagine anything more glorious for the children? Mrs. J. C. Gentry and one of the matrons of the home will go with the children. The only expense incurred for the trip will be the railroad fare to Gainesville and home again, funds for which will be procured by popular subscription. You shall hear more about this visit when it is over, and you will not only envy the children but Mr. Mitchell too, for the friendship of only one little child is priceless.

The children of the Southern Christian Home have so many thoughtful, hospitable and generous friends. About a dozen of the boys and girls are enjoying little trips and visits to relatives and friends during the vacation period. Virginia Smith is visiting in Fitzgerald, Georgia, with Mrs. Foster and her Sunday school class—just think of that many people trying to make you have a good time. These same hostesses sent Virginia in the early spring a lovely box containing an entire summer outfit.

The friends of the children will be glad to know that twenty-eight of the twenty-nine children in the grammar school were promoted and that Dora Taylor made the best average in the entire fifth grade. Frances Black made "A" in every study during the year except reading, and in that she made "B," a most excellent mark. Little Ruth Ginn, our only invalid, is improving. The rest of the children are in good health and are happy. Mrs. F. J. Spratling.

State and Private Charity

THERE is a marked tendency in these days on the part of the state to defend and maintain the interest of its citizens as a whole. This tendency is finding expression in legislation limiting the hours that women and children may work, fixing the wages they shall receive, determining the conditions under which they shall work and in securing compensation for the victims of industrial accident. While all such laws interfere with the unlimited right of private contract, they are based upon the sound social policy of the welfare of the public health and morals. It is upon this basis the state is now intervening to protect the community in its work of charity.

There are certain forms of charity which can be more effectively rendered by the state than by individual or private institution; as for instance, the victims of tuberculosis, the permanently weak and defective, the mentally defective, and the widow with a family of young children. However, after the state has done its part by this and perhaps other classes, there remains a vast field to be covered by private charities—the care of delinquent and dependent children, of the temporary dependent sick, of the indigent aged and the certain classes or groups of citizens which have a far deeper claim upon their more fortunate fellows than that of mere humanitarianism. It is in this field of private charity that the finest fruit of our common humanity is produced. Here, men and women learn to render the most difficult, delicate and disagreeable service with no thought of reward, prompted by unselfish love.

That there is need of state regulation in charity work can hardly be questioned. Nobody wants to see institutions, masqueraded as charitable, opening to public sympathy for support, and, because of inefficiency, rendering little or no service of permanent value to society. On the other hand, no greater mistake could be made than for the state, by over-supervision, to hinder the free, full and natural expression of the altruistic impulses of its citizens. The tendency to practice brotherhood should be encouraged and not hindered. Charity workers, like other people, have a tendency to fall into ruts.

They are often governed by sentiment rather than by sound judgment. The exercise of a sympathetic, friendly supervision on the part of the state would have a tendency to broaden the vision of charity workers and to increase their efficiency.

In the case of child-serving institutions, the state should see that proper provision is made for the health of the inmates. The state should see that all children in institutions have the very best educational advantages; better still, that they be required to attend the public schools. The state should require all private institutions dependent upon the public for support to make an annual report of income and expenditure, of the number of children received and dismissed through the year. This report should tell what disposition was made of the children. The state might well set a minimum standard of service for institutions and, by a sympathetic, visitorial oversight, see that this standard is maintained.

With a hearty, cordial cooperation between the state and private charity workers, the maximum degree of service will be rendered.

Program Helps

Woman's Missionary Societies and Circles

Bible Study

"We Would See Jesus."

IT was the evening of the third day of the last sad week in Jesus' life, and the shadows of the betrayal were gathering ever more darkly about Him.

The first day had witnessed His triumphal entry into Jerusalem, with its waving palm branches and multitudes shouting Hosannas; but the passing days had revealed ever more clearly the spirit of hatred among the leaders of His people, that had caused the burning tears to fall from the eyes of the Savior as He wept over the city so beautiful and so loved by Him.

The hours of this third day had been crowded full as Jesus walked amid the throngs filling the Temple, teaching most earnestly, answering the crafty questions asked to entangle Him in His talk with wonderful wisdom, as He realized that it was His last working-day, the close of His public ministry as far as its active part was concerned—His last day in the beautiful Temple.

Then as the sun was setting and the lengthening shadows were gathering about the Temple-court and porches, a group of men of strange tongue and appearances approached Philip and presented the request, simply stated, "We would see Jesus."

These men were Greeks, proselytes to the Jewish religion, who had come up to Jerusalem to worship the God of their newly-found faith at this great Jewish home-coming time of the Passover.

No doubt in these same Temple porches they had been "seeing Him" in His wonder-working and listening to His wonder-speaking during those three days that were hastening Him on to Calvary; but as the day was ending, fearing that the tomorrow might not bring another opportunity, they were drawn to see Him again, not afar off, but to speak with the One who spake as never man had spoken before. But with hesitant modesty, that would not think of direct approach to the great Teacher, they sought out one who seemed to be in the immediate circle of His friends, and made their request to him.

Philip, for some reason, did not approach Jesus directly, but after taking counsel with Andrew as to the best course to pursue, together they presented to Him the request of the Greeks.

The narrative does not give the direct reply of Jesus, but His words seem to imply that the request was granted. Edersheim says, "As we see these Greeks approaching the beginning of Christ's history seems re-enacted at its close. Not now in the stable of Bethlehem, but in the Temple are 'the wise men,' the representatives of the Gentile world, offering their homage to the Messiah. But the life which had then begun was now all behind Him, and yet, in a sense, before Him. The hour of decision was about to strike. Not merely as the Messiah of Israel, but in His world-wide bearing as the 'Son of Man,' was He about to be glorified by receiving the homage of the Gentile world, of which the symbol and the first fruits were now before Him."

When the heart of the Master was burdened with sorrow because "He had come to His own and they had received Him not,"—in the supreme hour of rejection, the comfort had come with these strangers, Greeks, the symbol of a world redeemed from the bondage of sin into the liberty of the sons of God.

And Jesus answered Philip and Andrew, "The hour is come that the Son of man should be glorified." But there was only one way in which this glorification could take place, and that was by the way of the cross. With its shadow already dark upon Him, He could say with confident assurance, "And I, if I be lifted up from the earth will draw *all men* unto myself." *There was no other way* but the sacrifice of love for the life of the world.

"We would see Jesus." This is the cry of the world of men in their sorrow and unrest today; but Jesus no longer walks with bodily presence upon the earth. It is in the lives of His followers that men must see Him, and it is the life that loses itself in a passion of love and service for others that has "drawing power" for Jesus today.

Why is it that so many are failing "to see Him?"

ELLIE K. PAYNE.

November

Our Oriental Neighbors

SONG.
INVOCATION.
BUSINESS.
DEVOTIONAL PERIOD.
  Song.
  Bible Study: "We Would See Jesus," John 12:20-26.
  Prayer.
MUSIC.
TALKS OR PAPERS.
  Our Chinese Missions.
  Our Japanese Missions.
  Sue San, a Japanese Story.
ROUND TABLE: Facts for the Busy Woman as basis for discussion.
INTERCESSION.
BENEDICTION.
PROGRAM HELPS:
  Leaflets: Where East and West Meet, 3 cents.
  Sue San, 4 cents;
  Our Chinese Missions, 3 cents;
  Our Japanese Missions, 3 cents;
  Special Article, WORLD CALL.

Program Topics for 1919-1920

October: Our Mexican Neighbors in the United States.
November: Our Oriental Neighbors.
December: Foreign Neighbors at Home.
January: The Healing of India.
February: The Healing of China.
March: The Healing of Tibet.
April: The Healing of the Philippines.
May: The Healing of Latin America.
June: The Healing of Africa.

Facts for the Busy Woman

"Down the sunset path of the western skies
Old nations hail a new sunrise.
They beat, like the sea, on our golden shore;
They wait—how long?—for an open door.

"'On the West three gates.' Swing wide, swing wide—
A welcome—when?—for the human tide!"

Said Henry Van Dyke: "I believe that from the national point of view the most important work which our American churches have to do today is to preach a simple and efficient gospel to the multitudes of immigrants who are coming to our shores. America owes her liberty and her prosperity to the spirit of Christianity which ruled and animated her founders. If our country is to remain true to her original aims, and advance along the line of her first development, she must see to it that the leaven of the gospel of Christ leavens the whole lump of her vastly increasing population."

Only in recent years have we given much thought to the spiritual conditions of the immigrant, for at first they came mainly from Christian lands. Now they come from every land and clime. We have come to see the Mohammedan, the Hindu, and, in fact, all the pagan religions brought to our shores, and the heathen temple standing in our land. This is a challenge to our faith in Him who said, "I am the light of the world," and it is a call to love and service in the name of Him who gave His life for all.

The term "Oriental" refers to the Asiatic peoples, and is represented on the Pacific coast by the Chinese and Japanese. In round numbers there are about 175,000. Perhaps ninety per cent of these are in California and Oregon. Portland, San Francisco and Los Angeles are the centers of population, but many live in the smaller towns and rural districts.

The number of Chinese is about 75,000. Each of the three cities named above has its Chinatown, which, by the way, is a great attraction to the tourists. China, as we know, is one of the most conservative of the nations. This same spirit is evidenced in those who live in the United States. The Chinese move slowly. They have not shown any very great eagerness to exchange their language, or customs, or religion for those of the country in which they have come to live. This has been due to some extent to their segregated condition and to the fact that the Chinese children are not admitted to the public school. The work of teaching the language has been left almost entirely to the Church. The high school now, however, allows those qualified to enter.

The Christian Woman's Board of Missions is doing work among the Chinese in Portland, Oregon and San Francisco. The Portland mission was organized by the First Christian Church of Portland, in January, 1891.

The Chinese Christian Institute in San

Francisco has celebrated its tenth anniversary.

Both the Portland and San Francisco missions have great opportunities for service. Definite work for women and children would increase the effectiveness of the mission many times. And this is being planned. The outlook in both places is full of hope.

There are about 100,000 Japanese in this country, and nearly all of them are on the Pacific coast. Between 60,000 and 70,000 are in California. The Japanese are a bright and intelligent people. They are ambitious and eager, and readily adopt American customs and ways. Their love for their homeland is almost a passion. They are said to be one of the most patriotic peoples in the world. The Japanese love rural surroundings and so you will find many of them in the country and engaged in farming and truck gardening.

Christian work is being done among the Japanese on the Pacific coast by ten communions. There are about seventy churches with located pastors, besides many outstations. The Dendodan is an interdenominational organization through which union evangelistic work is carried on by the Japanese themselves. It sends evangelists out wherever the need is apparent and in this way reaches many with the Gospel of salvation. Meetings have also been held in cities like San Francisco and Los Angeles, where hundreds have been converted.

In the Japanese missions, work for the women and children has been especially stressed. The kindergarten has been a great inspiration. How often have you heard it said in missionary work, "After all, our hope is in the children." The Bible tells us that a little child shall lead them. Nothing has had a finer influence in our missions among the Japanese than the women's and children's work.

In almost every town on our Western coast a mission for Mongolians is possible. A chain of such missions should extend from church to church. The workers should be consecrated, earnest, able men and women of God, and each mission should be visited from time to time by an evangelist—a man of sympathy with and experience among these people. Having thus divided our five loaves and two fishes, we shall find, as did our brethren of old, that not only have we fed the multitude, but ourselves as well.

If the Church does her part, God will take care of the government. To hope to shut in all good to ourselves is a delusion of the devil. Our hope as a nation and as a church is in opening, evangelizing and educating.

"After all, it is the children who are the important factors of our nation, and every one of them neglected is a reproach to every Christian, man or woman, in the Church, who has a dollar or a voice. When the Spartans were demanded to give fifty children as hostages, they wisely replied, 'We would rather give one hundred of our most distinguished men.'

"It is an irrefutable fact that the work with the children pays the best dividends to the state and nation. There is a Doric oracle which says, 'If the Athenians want any good citizens let them put whatever is beautiful into the ears of their sons.' If we Americanize this oracle it would read, 'If the Americans want good citizens let them put whatever is beautiful and useful into the ears of their sons and daughters.'"

Incidents By the Way in Mexico

I WAS accustomed to pitiful sights. There are so many of them one almost becomes hardened But when I saw that mother, her babe in her arms, sleeping in a doorway through the chill night with a thin *reboso* wrapped about her and her child, the vision burned itself into my mind for keeps, and the burden of sheer human misery oppressed my soul. Is she there still that mute appeal to our sympathy and help, or has she by this time gone the way of thousands of her kind to whom no helping hand was extended?

"Oh, yes," my young friends at the restaurant had laughingly responded that very evening, "doubtless your story is true. Ten sulphur miners in the crater of Popocatepetl may easily have perished in that sudden snowfall, but what are ten sulphur miners? You don't have to go to Popocatepetl to see these peons die, for every night they die on the streets. Such trifles do not even get into the papers here."

Hidden Answers

1. What closes the open door in Tibet?
2. What differentiates Japan from other mission lands?
3. What is our most fruitful field in India?
4. What mission land reports a recent epidemic of smallpox?
5. What is our new field in Mexico?
6. Who are the burden-bearers of Paraguay?
7. Where is the latest Christian college being started?
8. Where have the Sunday schools of North America done notable war relief work?
9. How many Chinese and Japanese are there on the Pacific Coast?
10. In how many foreign fields does the Christian Woman's Board of Missions operate?
11. What is the total United Budget to be raised by churches, societies, Sunday schools and Individuals for all our national boards in 1919-1920?

"Master, I am hungry," said a voice in halting English, "could you buy me one piece of bread?"—and a slender hand indicated not one of the loaves but the smallest piece offered for sale. I looked up into a young face which still bore the marks of an earlier intelligence. Why was this young man of twenty asking charity? Perhaps the same old story—the dignity of human labor had not been taught. So I asked, "Why are you not working like these other people we see about?"

"Work? Oh, yes, I work. See this wheel! When I finish it go always, always go!" This astonishing announcement referred to a little broken wheel lost off from some child's toy train, and now whirling on a piece of wire in his hand. Poor lad, his case was clear now. Here was another mind wrecked on the chimera of perpetual motion. I turned away from the pitiful little object and priced the bread.

"Three pieces for *cinco centavos* (two and a half cents)". One piece then for the wan faced little girl with the baby in her arms, one for the ragamuffin at her side, and one for this poor lunatic.

"Here," said he, is a present for you, and with frank, ingenuous expression he offered me the twisted end of a piece of rusty baling wire.

"*No, no, gracias, no necesito.*"

"Yes, take it, take it! to remember from me to you." And I accepted his offering of gratitude -a rusty piece of twisted wire.

"*Todavia ando lavado*" ("I still walk washed"). Turning about I looked into a pair of mischievous brown eyes, the chief property in stock of a tiny urchin of the street. It was our third meeting. Upon the first occasion when he begged a *centavito* I had replied, in substance, "*Centavitos* have I none, but it costs nothing at all to wash such a very dirty face. You might get more *centavitos* if you wore a clean face."

At the second meeting, two days later, he had accosted me with a radiant smile and the none too evident fact,—"I washed my face," and had capered off happy with a *centavo* (one half cent) in his hand. And now, wonder of wonders, after a whole week he could still present himself, at worst no dirtier than before, and confide the cheering news to me, "I still walk washed." E. R. CHILD.

A Spanish Bible was picked up on the road near Las Vegas in 1868, the finder exchanging it for a spelling book. The man with whom he made the exchange was fond of reading, and began at once to study his new book. He gained some knowledge of the way of life and told the story to others as well as he could, in a wonderful way preparing the field for missionaries who later reached his neighborhood.

Father Gomez was another to whom the Word was revealed. His ancestors came to this country with the Spanish conquerors, living in the manner of the patriarchal families for three hundred years. In some way he had seen a Spanish Bible and was impressed with the truths it contained. Although he was a poor man he determined to possess a copy. He borrowed a yoke of oxen and with another ox to sell, started on his journey of 150 miles to Santa Fe to secure the Book. The ox was sold for $25, and the Bible purchased. Father Gomez read with joy; accepting the teachings and telling his friends of the love of God, he formed them into a group of Bible Christians, among whom a church was soon organized when Presbyterian missionaries came to them. When the General Assembly of the denomination met in New York in 1889 a young man spoke before a group of women holding that priceless Bible in his hands. It had lost its covers from use. The young man, a grandson of Father Gomez, told what a power it had been in bringing people to God, and said in closing, "I bless and praise God for the precious gift, and I would not part with it for all the world beside."

The registration of the Estes Park Summer Conference of the Interchurch World Movement was 336. Seventeen states were represented.

Oriental Students in American Institutions

By CHARLES F. HUTSLAR

WHAT a tremendous challenge in these days when we are talking democracy in world terms is the Oriental mind at work in our own institutional life! Since taking up my labors in this great educational environment of Leland Stanford University, where I have come in personal touch with the alien students especially, I have been profoundly impressed with a twofold aspect of the situation: first the stupidity of Christian citizenship with respect to the tremendous fact that the Oriental ambition is within our halls of learning; second the challenging opportunity of directing the keenest minds of alien countries in the proper channels for the realization of world democracy and Christian citizenship.

That first mentioned aspect of indifference is laid upon our consciences by many living testimonies and examples. For instance a Young Men's Christian Association leader at the recent Chicago conference made the statement that more Chinese students come to this country Christian than return so. In other words when they come here to learn, we place them in an unwholesome environment of intellectual skepticism and religious indifference which wreck their faith in the very foundation principles of Christianity. Some time ago we entertained the Chinese students of Stanford in our home for an evening. Nine of them came. They all declared that such a thing was very unusual. One said that he had been in the unversity three years, and that was the first time he had been invited into an American home. Today I am teaching the Bible class of the Japanese Club in Stanford, because of the influence of Christian hospitality, which would have been an impossibility six months ago on account of the atheistic views of the Club president. Oh, that the Christian church of America could realize what real Christian hospitality would mean, if truly shared to the almost seven thousand Oriental students who are training in our own halls of learning!

The challenging opportunity of weaving these plastic minds into the fabric of an ideal citizenship is the greatest thing before the American people today. The dream of the new day, which from the standpoint of the dream is as gentle zephyrs on a baby's breath, from the standpoint of becoming a practical reality is the most gigantic task ever laid upon the hearts and shoulders of men. The task of the recent war is a mere incident in comparison. Three-fourths of the population of the earth have scarcely heard the true name of Him who must usher in the new day by the might of His power through consecrated manhood and womanhood. Beating the ambition out of a hostile nation does not insure democracy—it does not even begin the work. It only opens the way for the constructive program of building a world empire of brotherhood. The most effective leavening power in that masterful task at home and abroad will be the trained minds which are consecrated to the work. The future leadership of the nations of the world is now in training in our own educational institutions from one hundred different nations, represented by seven thousand students. There are approximately 1,500 Chinese, 1,000 Japanese, 2,000 Latin Americans, 250 Armenians, 150 from India, and about 1,000 or more from other countries. No mind can comprehend the vast and potent influence of that great student body, if it be properly trained with a sense of its Christian responsibility to the world of society. A Chinese student in our home who is studying in Stanford to be an educator pledged his vow to go back to his people and proclaim to them Christ's message of salvation. In my judgment that is one of the tremendous missionary challenges of the Church at home. And I know of no work more vital for our missionary organizations through the cooperation of the churches among the Disciples of Christ than that among the Oriental students of North America, in order that great numbers of them may go to their respective lands with the firm conviction that the "Gospel of Christ is the power of God unto salvation unto all those who believe it."

That is the challenge of the Oriental student in American institutions to us who stand truly upon the platform of Jesus Christ for world redemption through His, the only name "given under heaven among men whereby they must be saved." Behold God has set before us that open door of service! We can enter now by the strength of His might to give wonderful impetus to the extension of His kingdom among the Races of Men. Today He calls us to that sublime task.

What will our answer be?

Palo Alto, California.

Messages from Our Home Missionaries

O. W. Hearn of Roy, New Mexico, writes: "I am now preaching at four different points. At one am ministering to the Spanish-speaking people."

N. D. Webber reports concerning the work in Bridgeport, Connecticut, as follows: "We have had fifteen added since I came here and, everything considered, our attendance, finances and prospects are in good shape and promise well for the future."

J. Harry Bullock, Viroqua, Wisconsin, says: "We began a short meeting July 29, led by C. G. Kindred of Chicago. Have been raising money on Parsonage Fund the past month among the brethren and friends. Over two-thirds raised in cash and pledges."

Seth W. Slaughter, located at Waukegan, Illinois, ministers also to the boys at the Great Lakes Naval Station. He writes thus of the summer work: "Beginning June 29, we have united with Congregational Church for union services through July and August, the Congregational minister preaching during July and myself through August. All morning services held in morning in our building; all evening in Congregational; Communion, first and third Sundays of each month. The Congregational people gave our people a reception of welcome the night of the first meeting and it was an evening of fellowship. I have been called to visit sick boys of Christian Church at Great Lakes a great deal of late."

W. P. Bentley of First Christian Church of San Francisco says: "This is the close of the first year's help of the American Christian Missionary Society. The result is beyond expectations. Stay with us four years more and the First Church will be a firm fixture."

Quite recently Lewis P. Kopp has located with the church in Brownsville, Texas. His late report brings this message: "Local conditions and customs make beginnings slow. At present there are openings for advancement in a prospective Bible study. We have a well attended mid-week prayer service, with active interest. For years they have had no Sunday evening service, and we have splendid and growing interest in that service during the first month."

Of the work in Portsmouth, Virginia, H. C. Combs the minister, writes encouragingly: "We had a splendid Children's Day service with the largest congregations I ever saw in the church. Paid $500 on principal of Extension Fund debt and had five additions. Children's Day offering was $21.00, the amount requested of us. Work keeping up well for the season."

Ogden, Utah, reports: "Beginning May 18, and continuing to June 8, a meeting was held by C. W. F. Daniels, of Long Beach, California. As a result of the meeting there were twenty-seven additions to the church, of whom ten were by primary obedience."

S. T. Willis, who is continuing his good work in Duluth, Minnesota, writes: "In general, the work is doing very well. The church has suffered severe losses by removal of members and by death. But some good members have been gained. We have just paid (July account) $500 more on our Church Extension mortgage, making $1,000 paid since we began our financial campaign in March. We have some $3,000 of the $5,000 mortgage subscribed. Of course, in mid-summer we are suffering as all city churches, from the temporary scattering of the forces. But we hope to get things into full swing again in the early fall."

W. F. Wills gives an encouraging report from Clayton, New Mexico: "Am in a meeting with splendid interest. You will see that our church school is not suffering from the special effort as we have had about eighty present the last two Sundays. Last night we had standing room only and the best of interest. I have never been compelled to think of order once."

The live Christian Endeavor Society at Carlock, Illinois, sends the following report: "Enclosed find check No. 3 for $11.48, the amount of the offering taken on June 29 for Home Missions. Our society had a union meeting with the church and gave quite a nice program. Several talks were given on the different missions, and special music rendered. One feature of the program was the pinning on of stars and stripes to a field of white, representing the individuals taking part in the meeting. When completed, our own Stars and Stripes were formed."

E. B. Kemm, of Borough Park, Brooklyn, reports: "July being one of the vacation months, there is the usual falling off in attendance. Contrary to the custom of many churches here, we have continued our work in all departments. The Bible school offering is worthy of note, averaging ten cents per individual per Sunday. We are cooperating with five other churches in Borough Park in union services at 11 a. m. during August, the service coming to our church on August 3."

Miss Bertha Merrill reporting for July the work at the Community House, New York, says: "The first week of the month was spent in conference and preparation for the Daily Vacation Bible School. The school opened on July 7 with five, which was increased on the following day by thirty. The school is conducted five mornings a week from 9:30 to 11:30, and is to continue six weeks to August 15. The total enrollment is 98; 47 girls and 51 boys, with 24 in the kindergarten. The total attendance is 1,096; children 975, teachers 106, visitors 12. The faculty consists of myself, principal; Mr. Morey, boys' worker, assisted by Mr. Johnson one week; Mrs. F. H. Smith, pianist and sewing teacher; Mrs. A. F. Eckert, music leader and teacher junior boys and girls; and Mrs. Louise E. Corbin, kindergartner. They are all trained workers and doing efficient work. We have had one ontdoor picnic for the children at Van Courtland Park, and one indoor picnic at the Community House. Mr. Morey has taken the boys over to the gymnasium and swimming pool at the Institute Branch of the Young Men's Christian Association an afternoon each week, and the girls had a party at the house the first week. Two luncheons have been given this month in the interest of the school. On July 3 a luncheon was given to the faculty, when plans were made for our school and at the same time gave the most of them a chance to meet the rest and get acquainted. On July 21 Mr. Chaney gave a luncheon to the faculty. Members of the Community House Committee, Mr. Kramer and Mr. Bowman were also present. Both luncheons were served at the Community House. Many worth-while things have already developed in the school, and we are undoubtedly getting in touch with a constituency that is going to mean much in building up the permanent work. A fuller and more detailed report will follow at the close of the school. Mr. Woods and family of Porto Rico visited us."

Seth W. Slaughter sums up the past year's work in Waukegan, Illinois, as follows: "This closes the year's work, with 52 additions for the year. Seventeen of them were civilians and 35 sailors; and besides we had hundreds of other sailors attend the services. The whole church is much stronger than a year ago. It has a complete church budget with duplex envelopes, and is keeping up splendidly in its finances. The church is certainly very grateful for the assistance rendered it by the Society as it enabled it to keep a permanent man and do a great work among the sailors.

Our Michigan Secretary, J. Frank Green, writes encouragingly of the work at our two mission points—Cadillac and Flint: "The work at Cadillac is making fair progress. Expenses are being met promptly and that is an achievement for them. Only once during the term of the present minister have they failed at the end of the month to make good financially. Flint is going forward, and with a series of special days both in the church and Bible school, they are extending their influence throughout the community. That is destined to be one of the great churches of our land."

W. J. Johnston, who has recently severed his connection with the work in Calgary, Alberta, writes: "We were in Calgary for a little more than twenty-five months and found the people to be among the best, and we shall look back to our ministry with them with pleasure. During our ministry the membership increased from 63 to 138, and during the past year the members raised almost $1,900, including the money raised by all departments. We believe a bright future lies before the church and hope to see it grow into one of Calgary's best churches. We have enjoyed the fellowship of the American Christian Missionary Society and the vision and spiritual life of its leaders, and pray that the great brotherhood will continue to stand back of such a worthy organization."

Near Our Community House in New York City—the Struggle for Existence Is Not a Theory but a Fact

The Cleveland Christian Orphanage

By Jane Elliott Snow

BEAUTIFUL for situation is the Cleveland Orphanage, 11401 Lorain Avenue. The dwelling proper stands on a slight eminence, well back from the street. It is surrounded by a spacious, well-shaded lawn, and is fanned by the breezes from Lake Erie. Though not "far from the busy mart of men," it is sufficiently quiet and retired to be a desirable home for growing children.

Here they have all the privileges children can possibly enjoy in any well ordered private home. They enjoy fresh milk from the cows provided by Mrs. Oliver Bowers and her son, Mr. Arthur Bowers; fresh vegetables from their own garden; home-made bread, and other good things in the way of food. The children are kept in such good health that the daily routine of home and school duties is rarely neglected.

Almost any pleasant day, when school is not in session, or after school hours, groups of happy children may be seen playing on the lawn. At stated hours there is the ceremony of formally saluting the flag, which was presented to the home by one of its boys, who earned it by selling papers. The group of children is certainly a pretty sight, as they stand "attention", and repeat "I pledge allegiance to my flag, and to the Republic for which it stands; one nation indivisible, with liberty and justice for all." The leaders in this ceremony are Boy Scouts of whom the home is especially proud.

Not only are the seventy or more children sheltered in this home clothed and fed, educated and entertained, but they are taught to be useful men and women. Christian ideals of the higest order, and loyalty to American ideals, are early and continuously being instilled into the minds of the children. Indeed, in these days when the need of patriotic teaching is so great, it is most satisfactory to know that in this home, that annually sends forth young men and women to make their way in the world, they are so thoroughly grounded in these vital principles.

Mrs. J. C. B. Stivers is the superintendent, and in a very efficient way she is putting all her time and best energies into the work of training the children.

The children vary in age from six little tots in the kindergarten to the eldest, four in number, who are in the Junior high school. The others are in the grade schools. Scripture lessons are faithfully taught and one little fellow, scarcely old enough to be in the kindergarten can name in their order all the books of the Bible. Mrs. M. P. Bucholtz comes one day each week, and teaches a class of the older girls to sew.

The crying need of the orphanage just now is more room, a new and better building to shelter the ever increasing numbers of applicants for a home.

A Forward Movement in the Southeast

By John H. Wood

ON May 11, 1919, a joint campaign was begun in the Southeast for funds to better equip and endow Southeastern Christian College, Auburn, Georgia, and to build the Southern Christian Home, Atlanta, Georgia. The drive opened in Atlanta with A. E. Cory in charge, assisted by H. O. Pritchard, Dr. W. E. Macklin, J. H. Mohorter, Belt White, E. S. Muckley, and John H. Wood. Quite a number of local people helped in the canvass during the week.

During the little more than two months that the drive has been on, many towns in Georgia and Alabama were visited. At least five of the Alabama churches were either building or were putting on a building campaign, yet pastors and people welcomed the representatives of the two great enterprises, and more than one expressed the feeling that no local work ought to prevent their having a part in the larger work of the kingdom.

The spirit that has met the workers wherever they have gone has been cordial and helpful, and the success that has rewarded their efforts has been beyond their expectations. They appreciate most deeply the cordial cooperation accorded by the pastors of the churches visited. Many of the brethren showed their appreciation of the importance of the causes represented by devoting their time as well as giving their influence to helping in every possible way in the drive. To these much of the success of the campaign is due.

Because of the mid-summer season coming on, it was thought advisable to suspend the intensive campaign until fall when it will be resumed with full teams. It is planned to thoroughly cover six of the states in this region. In the meantime, John H. Wood and Belt White are going on visiting such smaller towns and country churches as seems advisable.

The great need of all this section for an adequate educational institution in which young people may prepare for their life-work, and especially for the ministry, has long been recognized by some of our more far-seeing leaders; but it is only within the last few years that any great effort has been made to meet this need. Southeastern Christian College, Auburn, Georgia, has had four years of successful history. During the last year, more than a hundred students attended the institution, and there was an especially fine class of young men studying for the ministry. These young men have proven by their work with their something like twenty churches, what splendid results will follow for our cause when we have a properly equipped college to meet the needs of this section.

The necessity of building and equipping a home for our orphanage in the Southeast is also imperative.

The recognition of the necessity of establishing these two great institutions has made possible the success of this campaign. The interest manifested everywhere was very gratifying, and promises that when the drive is completed, we will have gone over the top splendidly. Already, together with some special gifts for the home, nearly $75,000 has been pledged.

The great leaders who have come from other sections to help in this campaign have expressed the deepest gratification over the response met with in the Southeast. The hospitality, the interest, the liberality and the general spirit of sympathy and cooperation, they say they have never seen excelled anywhere.

With these two great institutions established and properly equipped in the Southeast, this section will be prepared to go forward to fulfill its high calling in the Kingdom of God.

The Eleventh Annual Commencement

By Miss Bertha Clawson

ON April 10 of this year we held the Eleventh Annual Commencement of the Margaret K. Long Girls' School, and it was a very joyous occasion. There were fourteen girls in the class, two from the Bible Training School and twelve from the high school.

The chapel was simply, but tastefully decorated with flags and potted plants. The graduates, as well as the whole student body, wore the ceremonial black kimono with folds of white silk at the neck and in the long flowing sleeves, and the *hakama* or plaited skirt worn by all school girls. To us they looked very beautiful and dainty.

Mr. B. E. Watson, speaking through an interpreter, delivered the class address. A fine audience gathered to give help and encouragement to the girls, who rendered a very acceptable program. An encouraging and thoroughly enjoyable feature of the day was that there were present a large number of our Alumnae who live in, or near, Tokyo. The spirit of loyalty to the school is being very carefully fostered and our graduates are now looking with pride on their Alma Mater.

The peculiar feature of the Class of 1919 is that, with one single exception, and that one because of illness, the entire class is pushing on into practical work or into higher school work. Two of the girls become Bible women and enter at once into that great field. Three of the class have entered the Bible training school, four have entered the domestic science graduate course, two have enrolled for music, two have entered the famous Miss Tsuda's English school to train for teaching, one has entered a private sewing school, and one becomes an assistant in kindergarten and evangelistic work.

Aside from the fact that with very few exceptions all our graduates thus far have become Christians, one of the most encouraging features of the work of the school is that we have at present upon our faculty seven of our own graduates. One of these serves as matron and Bible teacher, two are teachers of music (one now on leave of absence for higher work), one is teacher of English, two are teachers in the domestic science work, and one is a teacher in our kindergarten.

God has been very good to us to allow us to live to see all this. And it has all transpired in less than fifteen years. (The school was established in 1905.) We crave from Him now only one more boon—to be allowed to live to see the present main building remodeled or rebuilt to meet our immediate urgent needs; to see a new gymnasium and auditorium thoroughly equipped; and to see a strong, adequate faculty of both Japanese and foreign teachers. Then can we say, "Now let thy servant depart in peace;" for our eyes will have seen many of our dreams for the Margaret K. Long Girls' School realized.

The future of the school is secure if those at home who love this work rally to its call for help at this time. God will not now cease to hear our prayers. We know that these latter-day dreams of ours for this work will all be realized within "our own or in another's day." Paul plants; Apollos waters; but God gives the increase.

Tokyo, Japan.

From New York to Jubbulpore

By Fay E. Livengood

WE sailed from San Francisco October 15, after a long delay due to war-time conditions. We found the Manoa to be chiefly a cargo ship and therefore very steady riding. The seventy-five passengers completely filled the passenger accommodations but as about fifty of them got off at Honolulu we had plenty of room from there to Manila. Needless to say there were some sick people on the ship and Alice was one of them. Our fellow passengers were, on the whole, about the kind of a crowd you would expect to find on a ship. The Jew was there, going to the Orient on business. There were also other kinds of business men and there was the professional globe trotter. This last class was represented by a lady of many summers and several marriages. There were orders against such travel during the war but she managed it by some hook or crook. Then there were the wives of several army officers bound for Manila.

At Honolulu we had a very pleasant day owing to the kindness of Mr. and Mrs. Hopper, members of our church there, who loaned us their auto for the afternoon. From there to Manila we had sixteen days. When we docked at Manila there was a great hubbub of friends calling to friends, for no small portion of our passenger list belonged in Manila. Above it all could be heard the ecstatic voice of a dear old lady who had come out to help her missionary son take care of his litttle baby, his wife having died. She saw her son waiting on the dock and she wanted to be sure that all of us should see him too.

We spent five pleasant days with the missionaries at Manila and examined their work from the printing press to the hospital and the Bible College. We also heard the story of a missionary who found, far off in the mountains, a man in nothing but an American shirt and hat. The man, when questioned as to where he had learned English, said "Oh, I speak many English, for I was a teacher but I resignated because my salary was too few." It was while we were in Manila that the news of the end of the war came and everybody went wild. The Elks Club had a big celebration with a band, speeches, refreshments and a salute of 101 guns.

We left Manila on the Dutch ship Vondel. It was not a bad ship at all but we did not appreciate its good qualities for the China Sea took a notion to be disagreeable. Our trip to Hongkong was therefore short but not sweet. It was with great relief that we went ashore at Hongkong but when we found how much it costs to stay there we were eager to get away as soon as possible. We had as cheap a room as we could get in the Hongkong Hotel but for board and room for the two of us it cost fourteen Hongkong dollars a day or ten and a half good American dollars. We spent one day with friends up at Canton and the smells and sights of that city and Hongkong together almost decided my better half that she was not cut out for a missionary. Nor was the state of her mind greatly improved when we went aboard the French ship Paul Lecat, for the last section of our voyage. The ship was overcrowded, dirty and had poor food. The joys of the journey were not especially augmented by two stops which we made in French Cochin China at Haifong and Saigon. The one redeeming feature of this ship was the fine crowd of missionaries. We found some of them especially good company and we had little meetings together every day. One of these meetings came on Thanksgiving so we all took occasion to tell the things for which we were thankful and we found that our blessings were many.

We reached Colombo the morning of December 7 and that whole day was one mad scramble to get our things off the ship, through the customs and to the station for the evening train. The first two nights on the train we were with the Hudson family who are in Mission work near Madras. They have two little children whom we liked very much. When we left Madras I was for two days and a night in a compartment with two Chinese, a Hindu and a young Methodist missionary, Mr. Bruere, while Alice was in a compartment reserved for ladies with some other missionary ladies. My companions were very pleasant so I enjoyed the journey very much. Besides there were many interesting things to be seen from the train windows. After five days on the train we reached Jubbulpore on December 12 and found most of the missionaries down at the station to meet us. Most of them we had never seen before but we were all old friends before we had reached the mission compound.

We found some letters and papers from home waiting for us and we devoured them all. When we had been here about a week we went over to Damoh to spend the Christmas holidays with my old friend Ray Rice and his wife. We got there just in time to help eat a wild boar which Mr. Benlehr had shot the morning we arrived. We attended a couple of most interesting Christmas entertainments given by the boys of the orphanage which is under the care of Mr. Rice. All the boys had their rooms decorated for Christmas so we all went around to see them one afternoon. Pictures, strips of colored paper, mottoes done in colored letters, palm leaves, flowers and so forth were often quite artistically arranged. Christmas evening all the missionaries had dinner together and the turkey was a wild peafowl. I would not have known of the substitution however if I had not been told. A few days after Christmas we went with Mr. and Mrs. Rice and about one hundred of the boys for their annual camp. The boys had the time of their lives and Ray and I shot several deer which gave us good sport and plenty of meat.

The first Sunday in the New Year we were back in Jubbulpore. We have been pegging away at the language ever since. We have a writing teacher in the morning, and a reading and a conversation teacher in the afternoon. These teachers are called pundits. Besides Mr. Grainger gives us a short lesson in composition each day. So far we have not made any very bad mistakes as we have not tried to use the language very much. The other day I heard of a man who threw a servant into great confusion by ordering him to go to the market and bring twelve blind men. He thought he was asking for a dozen eggs.

As there were several other societies working in Jubbulpore before our people arrived here, we do not have much work in the surrounding country but we have a Bible College here for the training of ministers. As this city is in the center of our field and is one of the largest cities in the Central Provinces all new missionaries come here for language study. There are now seven of us studying the language so we may say that we have a language study school. Besides the Bible College, we have a printing plant which turns out several million sheets of Christian literature every year. We also have a church, some Zenana work and a dispensary. The regular workers here are Mr. Grainger who has charge of the Bible College, Mr. Alexander who looks after the press and is Mission secretary and treasurer and Mr. Macdougall who is at the head of the evangelistic and church work and helps in the Bible College and Miss Jeter who directs the Zenana work and the dispensary.

One of the Wandering Boys, of Whom There Are Legions in India, Now in the Damoh Orphanage

One of the greatest needs just now is a place where our converts can live. It is hard for them to rent a house in the native city for the place is divided up into different quarters for the different castes and for the Mohammedans and they do not want Christians mixed in with them. No Christian quarter has been established in the city so our mission as well as the Methodists and others have been having the people live in houses on the mission compound. The number is getting too large for that so a Christian community must be started. We also have a missionary bungalow and a school building at Barela, a village near here but there is no missionary to live in the bungalow and consequently very little work is being done there. The improvement of our Bible College and the finding of some way of working among the Moslems are other problems which are before us all the time.

Christian Union by Church Transformation

There are possible implications both in the quotation from Canon Douglas and in Mr. Armstrong's comment which the editors of WORLD CALL cannot accept. In general it should be understood that only the writers of signed articles are responsible for the views which they express.—Editors of WORLD CALL.

THE Association for the Promotion of Christian Unity has just had the honor of publishing a most timely and important booklet entitled "The Church of Christ in Process of Transformation." The author of the booklet is George William Douglas, D.D., senior canon of the Cathedral of St. John the Divine, New York. The publication of this booklet is "act two" of a most important drama in the history of Christian unity. Canon Douglas is, of course, an Episcopalian and has been an officer of the Christian Unity Foundation ever since that organization came into being. One of the first acts of the Christian Unity Foundation was one for which the Disciples of Christ will never cease to be grateful. That act was the preparation and publication of the famous "Study Number One." The Foundation on its own initiative and at its own expense prepared, published and circulated a thoroughgoing treatise on the history and position of the Disciples of Christ with a view to showing their place and contribution in reference to the cause and progress of Christian unity.

This is said to be the first time in all history that one communion ever undertook a fair and sympathetic study of another communion and published a book for the purpose of promoting that other's honor and good name. History is shamefully crowded with instances of books published and circulated for the purpose of discrediting one communion by another. "Study Number One" marked an epoch and began a new era. It set the much needed example of mutual respect and introduced a new method, that of considering facts in a friendly spirit and of seeking understanding not by way of controversy but by way of conference. So fair and so true was the statement published that "Study Number One" was instantly accepted by the Disciples of Christ themselves and used by their home missionary society and by many of their ministers as a tract to put into the hands of inquirers seeking information concerning their history and teaching. Indeed it is regarded by many as the best statement of "our position" yet written.

In the publication of Canon Douglas's booklet the Association for the Promotion of Christian Unity is happy to be able to do something on behalf of the Disciples of Christ in reciprocation of the splendid service rendered by the Episcopalians in publishing "Study Number One." This booklet, "The Church of Christ in Process of Transformation," is a most timely and valuable contribution to the discussion of the question of unity. It seeks to do that most important of all things, namely, to establish a point of view. The author's conception is that the Church, which is the Body of Christ, is not a fixed institution with a static constitution, but a living, vital organism, growing, changing, developing, creating its own forms, and renewing itself by the power of His indwelling life "Who maketh all things new." This is a most important conviction and is just the point of view that must come to prevail.

The author states his position in this fashion: "Notice that here two lines of argument converge. One is, that a certain form of polity is most workable. The other is, that it is nearest to Christ's original intention, and therefore should not be changed.

"*Per contra*, my contention is, that what is workable now, or was so formerly, is not unlikely to be less workable in that precise form under new conditions; so that the question of workableness is always open. And further I contend that by His own words and actions our Lord indicated that, whatever His Church's primitive constitution might be, it was bound to change. Indeed I think it may be fairly concluded that the more primitive this or that form of the Church's constitution may be, so much the more probable—both scientifically and spiritually—that from time to time such form must be reconstituted; that any form of policy—primitive, medieval, of the Reformation period or today—is *ipso facto* destined to be transformed. In this respect Heraclitus was scientifically and spiritually right: everything is in transition. This is what Internationalism is now claiming in the political field, as against the narrow Nationalism of former times. Anyone who studies what the great constitutional lawyers have to say nowadays about Internationalism can see that it involves a reconstitution for hitherto separate nationalities; and a somewhat similar reorganization of ecclesiastical bodies is involved in the movement for a better unification of the Churches of Christ. And if Christ is to be our guide in the religious life, the New Testament, taken as it stands, shows that in setting His *imprimatur* on the spiritual life of His Church He did not mean to tie it irrevocably to the precise form which that life then assumed, even if it can be demonstrated that that form had His, or His Apostles', express sanction for the time being. Christ intended the guidance of His Spirit to be real guidance, and His promise covered all such 'changes and chances of this mortal life.'"

The bearing of this argument on the question of Christian unity is obvious. Both by the nature of things as they are and by the terms of the promise of Christ the unity of His Church is to be accomplished by that growth, development, transformation which the Holy Spirit vitalizes and directs. Unity is the work of the Spirit. Therefore the Apostle Paul exhorts, "Keep the unity of the Spirit." The movement for Christian unity is clearly and unmistakably a movement of the Holy Spirit.

That things are changing and that the author is right in his contention for the principle of Transformation, is strikingly illustrated in a report which forms an appendix to the booklet. This is the report of a congress of priests in Bohemia, remarkable for the number of priests party to the action reported and even more remarkable on account of the action itself. The report follows:

"Congress of Bohemian Roman Catholic Priests in Prague, Bohemia, held in the Community House, Old Town, January 23, 1919. Present, 2,209. Of these 1,744 gave their full, 410 their partial consent, and only 55 refused their consent, to the following propositions:

"'1. To do away with patronage, and to adopt a just and equitable appointment of priests to parishes.

"'2. To elect bishops freely, both by priests and laymen.

"'3. To provide adequate material support for priests, both in service, and in retirement.

"'4. To introduce wherever possible the mother-tongue (the Czech, or Bohemian) in religious services and ceremonies.

"'5. To do away with the celibacy of the clergy, both of priests and bishops.

"'6. The democratization of consistories and vicariates.

"'7. To remove the requirements of shaving, and of the wearing of the clerical garb.

"'8. To remove the prohibition of including those who have been cremated, in administering the sacraments for the dead.

"'9. To completely revise the Breviary, and compile a brief Book of Prayer, in the Bohemian (Czech) language.

"'10. To abolish Episcopal visitations, in their present form.

"'11. To require that all pastoral letters be submitted to the consistory, by the bishop, before their publication, and that they be in the Bohemian (Czech) language. *Note*—The bishops were enjoined to desist from speaking in insulting terms about the Slavic nationalities, and from issuing injunctions in direct opposition to the spirit of the gospel.

"'12. That the Holy See be put on an independent financial basis. Until this is worked out by international agreement, the necessary funds to be raised by an assessment of one per cent on all priestly incomes.

"'13. That the system of the education of the clergy be radically changed. "Their training has hitherto been such as only to deprive them of the respect of the educated public. It was disgraceful when theological students, who were expected to excel in intelligence, were not allowed to read books and periodicals in the seminary. Hence they could not compete with other intelligent people, and merely became the butts of ridicule and contempt. Only ignoramuses are held in contempt, and we do not want to be ignoramuses."

"'14. *Note*—A large majority of the priests present demanded a revision of the trial of John Huss. "The fact is that John Huss' case was tried in an age of universal ecclesiastical corruption, and that every man of sense and judgment is convinced of the necessity of the revision of his trial. If a possible link to rehabilitate the Papacy with the Bohemian nation can be found, it is the revision of the trial of John Huss. The Church will only gain by it, because she will have demonstrated that she is not concerned with defending privilege wrong, but the truth. It is a truth that in the case of John Huss a judicial murder was committed. It is a fact that nothing has injured us more than the calamity which befell in Constance. It is indeed rather late to reopen the case, but for the righting of wrong it is never late. Let us have the courage to demand the righting of this wrong, and many a sting of hot and bitter scorn aimed at the Catholic Church will be removed thereby. Here also belongs the proposal that the day of the death of John Huss, July 6, be made a saint's day, and that the day of St. John Nepomucene (May 16) be made a common day."'"

The germs of reformation are obviously

present in these propositions. They sound the note of new democracy. Indeed they speak the voice of liberated nationality come to life as by resurrection. They make prophecy of the great transformation which is to come. They give evidence of that vital spirit of change which will not be resisted.

It is hoped that these quotations will awaken in all who see them a desire to read the booklet. It is a timely word on the most vital topic of the hour. Christian unity continues to be the one all-engaging theme in religious assemblies the world over. Dr. Francis E. Clark has just said, "the one irrepressible subject that will not down at the behest of sectarians or ecclesiastical standpatters of any kind is Christian unity. The victory of the allies has afforded a splendid illustration of the importance of unified command and a united campaign. The chaos caused by the war and the necessary reconstruction demands are the loudest of all pleas for united Christian effort."

Indeed "the tides running in the hearts of men" are all as surely toward unity and co-operation among churches as they are toward democracy and federation among nations.

H. C. ARMSTRONG.

Development Department of Christian Woman's Board of Missions

The Five Year Campaign

IN VIEW of the possible unification of the mission boards, local missionary societies are asking, "What of the Five-Year Campaign?" In International Board Meetings at the Kansas City convention and again in the board meeting last October in St. Louis, it was unanimously voted "that the aims of the Five-Year Campaign be constantly stressed and realized."

Whether or not unification of the mission boards shall be accomplished at the Cincinnati convention, we know that the work of local missionary societies will need to go steadily forward. The issue of unification will not seriously affect the work or plans of local societies.

Under Divine leadership, the Church of Christ need never expect to halt, or tarry, or mark time in the great redemptive work which Christ himself has undertaken. Each year will bring such increased opportunities and demands as only an inspired faith and zeal can meet. The demands before the Christian Woman's Board of Missions for the ensuing year are so great that we are thrilled with the thought that Christ himself is opening before us doors which no man can shut and is bidding us enter in His name.

The aims of the Five-Year Campaign are but milestones of progress in our forward movement for world conquest. Every one of the aims should be enthusiastically stressed and realized. Aims on subscriptions and offerings will be easiest of attainment. The great effort will have to be placed upon membership and societies.

Through the Enlistment Campaign which should be launched in all societies beginning with October, the winning of new members should be pressed. Plans for the Enlistment Campaign are outlined in the Manual.

Through the Extension Campaign the aim in organizations should be easy of accomplishment. The first six months of the next year should accomplish the thorough organization of all forces for pressing these two essential lines of work. A working knowledge of the plans on the part of all leaders and the practical carrying forward of Enlistment and Extension methods are prerequisite to the great gains which the last two years of the Campaign should register.

C. W. B. M. Day

At October meetings of all missionary societies, C. W. B. M. Day committees should be appointed and initial plans laid for the observance of the day. Watch for announcements of C. W. B. M. Day programs and plans.

The Local Society

Preceding the October meeting the Executive Committee should take up and perfect plans for the Continuous Calling Campaign which should be inaugurated with October and should be tirelessly pressed. Much time in October and November should be devoted to this work. Every woman in the church should be enlisted for the great world task.

It is fitting that, after forty-five years of service, we should be studying at the monthly meetings fields in which the Christian Woman's Board of Missions is doing work. Every program should be carefully prepared. It

Where Black Children Grow White Souls and Skillful Hands, Piedmont Christian Institute, Martinsville, Virginia

requires time and thought to produce varied, interesting and effective programs. The leader for the day is primarily responsible. Programs as outlined are only suggestive and should be adapted to the needs of the local society, by supplementing other material as advisable. Much new material has been prepared for the topics outlined for this year.

Circle Girls Everywhere

Do we hear the call that comes ringing from all over the world just to us? Do we feel the mighty pulsing of the human heart of womanhood throbbing under longing and restless desire? Do we see the new joy in hearts touched by their unseen friends' service? Do we know the weariness of those who are yet unreached because we haven't given largely enough?

Come, view the world laid out at our feet—a world of girls who do not have the chance to grow up pure, wholesome and lovely except it be given them; girls who are sick and weary and worn because they have no physician to help them; girls who cannot go to school because there are not schools enough; girls who hunger for a life of the mind and heart but dimly perceived; girls who do not have the light of joy on their faces; girls whose very life is being ground down by an iron industrialism; girls who, like you and me, are eager for a normal chance to live and grow.

Circle girls—friends of other girls—are we doing our utmost to live up to our full share of responsibility for the need which is about us? Every meeting well planned and regularly attended, every new girl enlisted, every interest aroused, and every offering gladly given means fuller power in the invisible realm of helpful service. The Pilgrimage is carrying us into many a spot of human want. Seeing it, our heats quicken as only a girl's ready sympathy can flow out to another and ours becomes the high privilege of trying to learn to love as the Master loved—through giving.

Shall we not think over the past and see where we have failed to do our best? Then let us turn to the future which lies just ahead and determine to do our very utmost in helping our friends everywhere—the girls of the world who are looking to you and to me for that love which they want and need, that love which may transform their lives if we let it go forth glorified by the touch of the Spirit of Jesus Christ.

Boys' and Girls' Work

Our Boys' and Girls' Department of the Christian Woman's Board of Missions can rejoice with the Mother Organization in forty-five years of service, for the first Mission Band was organized just a few months after the parent organization was started in 1874. These Bands increased in number until it became necessary for them to have a Department and Superintendent of their own, and a magazine to conserve their own interests, *The King's Builders*.

The Intermediate and Junior Christian Endeavor Societies came into the organization in the '90's, and later the babies were adopted as Little Light Bearers. A recent organization, the Triangle Club, was formed for missionary instruction and expression for boys and girls of Intermediate age.

All of these societies have done good work in the year just closing, although the influenza sadly interfered with their meetings for the first four or five months.

Our offerings for 1918-1919 were used in paying $2,500 toward the running expenses of the good Mission Steamer Oregon on the Congo, the support of our orphans in India and Mexico and allowances for our group of more than thirty Junior Missionaries.

Literature

Bacon says: "Reading maketh a full man." We are gratified by unmistakable indications that our women are reading and studying missionary literature as never before.

Out of minds and hearts full of missionary information and inspiration will come larger giving of time, talent and money for the speeding of the gospel.

The series of leaflets for the six months' programs of Missionary Societies and Circles, January-June, 1920, will be ready November first, price 50c for the set. Numbers of these leaflets are being prepared by our missionaries on the field and will be full of interest.

Interesting Announcements

ONTARIO

At the Annual Convention of the Ontario, Canada, Christian Woman's Board of Missions this year action was taken for complete affiliation of this organization with the International association. The greetings and hearty welcome on the part of all will be extended to Ontario at the International Convention, Cincinnati, October 13-20.

REGIONAL WORK

The Regional plan of cooperation among smaller states is proving of very great advantage. In most of the groups the states are already coming into fuller cooperation and more efficient methods of promotional work. Seven groups of states have already adopted the Regional plan.

In the Northwest, the States of Montana, Idaho South, Inland Empire, Washington West, and Oregon. Mrs. Louise Kelly is Regional Secretary, with office at Spokane.

One of the first groups formed and the last to secure a Regional Secretary is the Rocky Mountain group, including the States of Utah, Wyoming, Colorado and New Mexico. Mrs. Martha A. Baughman has been called to State Secretarial work for Colorado and to the work of Regional Secretary for this group, with headquarters at Denver.

For the past year Texas, Arkansas and Louisiana have been cooperating with Mrs. Terry King, State Secretary for Texas and Regional Secretary for the group, headquarters at Ft. Worth.

Tennessee, Georgia and Florida are happy in the increased efficiency of their field and development work through the leadership of Mrs. C. N. Downey as Regional Secretary. It is hoped soon that Regional headquarters for Southeastern states will be established at Atlanta, Georgia.

Virginia, Maryland, Delaware, District of Columbia, North Carolina and South Carolina are now cooperating in the Central East Region with Miss Etta Nunn as Regional Secretary, with headquarters at Richmond.

Mrs. Eda T. Moore has recently been called to the State Secretaryship of New York and the Regional Secretaryship for Northeastern States including New York, Pennsylvania, and the New England group, with headquarters at New York City.

One of the first groups to be organized for Regional work was that of Minnesota, North Dakota and South Dakota, with Miss Ada L. Forster as Regional Secretary, with headquarters at Minneapolis.

In all methods of team work in promotional activities the cooperation of the Regional Secretary with State and District Secretaries is of immeasurable advantage. This plan of work makes possible the holding of Institutes, Rallies, Missionary Schools, Conferences and Extension Campaigns that otherwise would not be possible.

We Should Remember

The International Convention will meet in Cincinnati, Ohio, beginning October 13, and closing October 20. This will be one of the greatest conventions in the history of our missionary undertakings.

Do not fail to have one or more representatives of your society present at this important gathering!

The Christian Woman's Board of Missions will hold its convention session on October 14.

Monday, October 20, is the day named for the organization of the United Christian Missionary Society, the adoption of the Constitution and By-Laws, and the election of the officers, the Board of Managers, and the Executive Committee.

News Notes from Chuchow

By DR. E. I. OSGOOD.

THREE school teachers have been baptized within the last six weeks here. There have been a total of thirteen baptized during these last two months. All of these have been for a long time under Bible instruction.

The Chuchow Christian Boys' School opened this month with seventy boys in attendance. The girls' school has over fifty. Both schools have classes in high school work.

Dr. Sung, a graduate of the medical department of the University of Nanking, has taken charge of the hospital, allowing Dr. Osgood to give more time to the general oversight of the work of the district. Dr. Sung began as a medical student under Dr. Osgood, then spent five years in Nanking. He is a strong Christian worker and a tither.

Both Misses Kelly and Lyon have paid recent visits to Chuchow, aiding in placing a responsible Chinese woman teacher in charge of the school. The increased attendance of pupils shows that they have confidence in Chinese Christian women as teachers. Mrs. Li, the new head, is a product of Miss Lyon's school.

For the half year, the Chuchow hospital attended to ninety-three in-patients, 1,664 new cases in the clinic, and 3,542 return visits by same patients. There were 114 treated free. Fifty major operations were performed. The patients numbered 4,340 men and 1,219 women, making a total of 5,559 cases for the half year. Besides these more than two hundred cases were treated in their homes.

Alexander Lee, once a Chinese student at Hiram College, now a professor in the University of Nanking, was up here a few days ago and gave two addresses to delighted audiences. One was on the forward work being done at our Nantungchow station and the other "Recent Manifestations of the Christ Spirit as Brought Out by the European War." Professor Lee is soon to become a member of our Mission now station.

Rural Survey Uncovers Strange Conditions in Eastern New York

A REGION in Eastern New York State where there are nine church edifices but where no minister has served the people regularly in years has been discovered and carefully examined in the course of the nation-wide rural survey of the Interchurch World Movement of North America.

This pretty valley seems once to have been the centre of flourishing religious life, but now most of the church buildings are in decay and only now and then does a preacher come in and hold services.

The Interchurch survey man, who tramped eighty miles through the valley, found on asking the people "what denomination they preferred" that many did not know what was meant. One man replied: "Me? I'm an American." Others answered with no comprehension of what they were saying, simply recalling the denomination of some clergyman they had known.

"Most of the men gave evidence of abuse of liquor," says this man's report, "and the majority of the women showed the same signs, plus evidence of hard treatment at times at the hands of the men."

Few children had attended Sunday school. Most of them did not know the Lord's Prayer and never had heard of the Ten Commandments. Mothers were many of them slatterns, with no suggestion of ideals, and, the report adds: "Several of the households are not the result of marriage, I am told."

The nine church buildings were:

(1.) Wesleyan Chapel, in good repair, but where no services have been conducted in three years.

(2.) Baptist Church, in good repair. A Sunday school, with fifteen members is maintained, but there has been no communion service for two or three years.

(3.) Presbyterian Church, in bad condition. No elders remain, there is one trustee and very few remaining members. No Sunday school, but recently a preacher from a nearby town held a communion service there.

(4.) Methodist Episcopal Church, erected in 1863, in fair condition, but with sheds decaying. Only one or two members in the vicinity and no organization.

(5.) Christian Church, in excellent repair. Ten living members, most of them removed. No communion service in five or six years.

(6.) Methodist Church, dilapidated, not in shape to use, walls peeling and mould spreading, no remaining organization or membership.

(7.) Presbyterian Church, in good repair. Organization dead, with only three or four members living and only one trustee in the vicinity.

(8.) Christian Church, in good repair. A few members and one or two officers remaining. Preaching service held at rare intervals and a Sunday school maintained.

(9.) Methodist Church, in good repair. No service in a year. No Sunday school.

Experiences in the Philippines

By W. H. HANNA

THE first Sunday on which services were held in the new chapel in Tondo, Manila, March 16, I had the pleasure of baptizing four persons. Two of them were nurses in the Mary Jane Chiles Hospital and had been studying in my Bible classes there for several months and also in the classes of Dr. Lemmon. Another candidate was a man who had been a patient in the hospital. The fourth was a young man who had been a patient in the hospital. The fourth was a young man who was intending to go to Japan to study. He has a brother there in business. The chapel referred to is the Christian Endeavor Chapel, built mostly with funds from the United States.

During the month of April, while we were on vacation in Baguio, I served as superintendent of the Sunday school that was organized to take care of the children and those who are older who did not want to neglect the Sunday school. Our attendance ran from thirty-five to more than fifty. Our offerings amounted to about twenty-five dollars and were given to the church of the United Brethren in whose new chapel we met for a couple of Lord's days. I also preached the sermon in Ilocano at the dedicatory services of this chapel.

Early in May I aided at a district convention of churches in Laguna province. My dialect, the Ilocano, does not go there, so I did my teaching and preaching through an interpreter and was carried back to some of the memories of the same method pursued almost eighteen years ago. On a Sunday afternoon we had a procession of the representatives of seven churches with proper banners. Our procession stopped at prominent street corners and in front of certain houses at which places short sermons were preached to those who congregated. On the way to this convention I acted as newsboy on the train and sold more than a hundred booklets. On the return as I waited for the train, I visited the market in San Pablo, Laguna, and sold booklets. I chanced to meet some brethren who were sellers in the market. One of them said he had heard about me for years, but had not been able to see me. His pleasure was so great that he gave me some eggs, some bananas and wanted to give me more things, but I had to beg off on the ground of having no room in my satchel nor enough hands.

The Right Sort of Rural Church, New Union, Woodford County, Kentucky. Budget for Others Three Times That for Themselves

A Good Opening at Christian College

Christian College at Columbia, Missouri, will open with an overflow enrollment of 200 dormitory students and anticipates a total enrollment of 350. Students have registered from eighteen states and from China.

Following the building of a $25,000 natatorium, and the installation of lavatories in all the dormitory rooms at the expense of $6,000, other improvements are under way. The central heating plant is being enlarged and a third 125 horse power boiler is being installed. An addition of fifty feet south frontage has been added to the dining hall to accommodate the increase of dormitory students.

Christian College is planning to build an additional residence hall to house 100 more students as one of the results of the $2,000,000 campaign. This is the campaign now in progress by the six colleges and the State Board of Missouri and known as "The Missouri Movement." This great state with its 140,000 Disciples is preparing to take care of its colleges, sources of its ministers, missionaries and church leaders; and to provide a permanent fund for the work of its State Board.

The total number of delegates enrolled for the Lake Geneva Conference, held at Lake Geneva, Wisconsin, July 25 to August 3 was three hundred and thirty-three. Of this number thirty-two were Disciples. This Disciple group held separate religious services during the conference that were greatly enjoyed by all that attended them. It is sincerely to be hoped that the number of Disciples attending these conferences at Lake Geneva will increase with the passing of years.

Comparative Statement of Receipts for Eleven Months Ending August 31, 1919

American Christian Missionary Society
(Including Bible School Department.)

	1918	1919	Gain
Churches	$51,408.74	$61,801.45	$10,392.71
Sunday Schools	48,272.87	50,078.67	1,805.80
Christian Endeavor Societies	432.92	1,331.51	898.59
Individual Offerings	6,091.61	1,070.74	5,020.87*
War Emergency	9,087.68	1,127.16	7,960.52*
Armenian and Syrian Relief	2,894.99	2,254.61	640.38*
Bequests	2,720.72	5,618.44	2,897.72
Annuities	15,500.00	10,900.00	4,600.00*
Interest	14,540.72	19,588.36	5,047.64
Men and Millions Movement	56,505.30	41,600.31	14,904.99*
Subscriptions and Literature	1,485.52	1,331.79	153.73*
Miscellaneous	13,929.75	15,743.68	1,813.93
	$222,870.82	$212,446.72	$10,424.10*

Bible School Department for August

Sunday Schools	$1,905.98	$1,897.61	$8.37*
For Armenian and Syrian Relief	34.17	4.00	30.17*
Miscellaneous	689.76	314.90	374.86*
Total for the month	$2,629.91	$2,216.51	$413.40*
Previous Receipts	53,522.34	55,430.14	1,907.80
Total Receipts for Eleven Months	$56,152.25	$57,646.65	$1,494.40

Christian Woman's Board of Missions

Churches	$20,941.85	$33,224.17	$12,282.32
Missionary Societies and Circles	219,329.71	246,666.85	27,337.14
Children's Organizations	13,822.80	14,257.14	434.34
Bequests	8,191.00	13,525.14	5,334.14
Individual Gifts	45,363.00	46,479.40	1,116.40
Interest	17,862.40	19,094.65	1,232.25
Subscriptions and Literature	33,125.67	20,988.99	12,136.68
Mission Fields and Institutions	15,489.66	20,312.71	4,823.05
Men and Millions Movement	75,029.40	43,778.19	31,251.21*
Sale of Property	1,152.28	1,739.16	586.88
Miscellaneous	11,247.65	8,523.45	2,724.20*
	$461,555.42	$468,589.85	$7,034.43

Foreign Christian Missionary Society

Contributions from Churches	3,653	3,110	543*
Cont. from Sunday Schools	3,941	3,800	141*
Cont. from C. E. Societies	1,627	1,429	198*
Cont. from Individuals	802	721	81*
Churches	$133,293.37	$142,276.16	$8,982.79
Churches (Field Reports)†	1,373.00	775.00	598.00*
Sunday Schools	119,000.68	142,620.90	23,620.22
Christian Endeavor Societies	13,935.84	15,292.24	1,356.40
Individuals (General Fund)	26,079.37	23,229.23	2,850.14*
Individuals (Special Fund)	8,729.60	9,034.42	304.82
Individuals (Field Reports)†	540.00	978.00	438.00
Bequests	1,870.00	18,942.63	17,072.63
Men and Millions Movement	56,308.43	32,188.97	24,119.46*
Miscellaneous (General Fund)	14,478.92	31,381.32	16,902.40
Miscellaneous (Field Report)†	4,781.70	10,516.48	5,734.78
Annuities	43,400.00	32,099.54	11,300.46*
	$423,790.91	$459,334.89	$35,543.98
Gain in Regular Fund Receipts			$30,364.80
Gain in Special Fund Receipts			10,904.86
Gain in Field Reports			5,574.78
Loss in Annuity Fund Receipts			11,300.46

† Money raised and expended on the field.

American Temperance Board

Churches	$2,233.84	$3,510.97	$1,277.13
Sunday Schools	300.45	19.98	280.47*
Miscellaneous	6,209.60	3,639.22	2,570.38*
	$8,743.89	$7,170.17	$1,573.72*

Board of Church Extension

	1918	1919	Gain
Churches	$18,765.56	$21,158.63	$2,393.07
Sunday Schools	251.18	476.37	225.19
Individuals	358.30	246.06	112.24*
Annuities	42,926.00	16,040.00	26,886.00*
Bequests	2,094.45	30,588.67	28,494.22
Men and Millions Movement	19,882.80	18,390.31	1,492.49*
	$84,278.29	$86,900.04	$2,621.75

National Benevolent Association
(To July 31 Only)

Churches	$38,824.27	$57,002.80	$18,178.53
Sunday Schools	65,248.01	84,468.15	19,220.14
Societies and Lodges	4,906.62	5,409.27	502.65
Individuals	39,165.56	39,358.33	192.77
Board, Adm.. Patients	18,476.87	22,246.13	3,769.26
Annuities	12,400.00	32,602.50	20,202.50
Bequests	6,216.53	22,718.38	16,501.85
Trust Funds	1,274.82	2,722.00	1,447.18
Endowments	----------	100,500.00	100,500.00
Interest Earned	8,529.49	12,133.99	3,604.50
Men and Millions Movement	16,552.38	14,781.12	1,771.26*
Miscellaneous and Sale of Property	6,904.76	19,208.66	12,303.90
	$218,499.31	$413,151.33	$194,652.02

Board of Ministerial Relief

Churches	$20,264.76	$28,755.53	$8,490.77
Sunday Schools	3,864.66	3,613.97	250.69*
Individuals and Men and Millions Movement	22,022.93	28,496.33	6,473.40
Annuities	1,525.00	1,750.00	225.00
Bequests	200.00	9,838.85	9,638.85
Interest and Rent	4,555.23	6,066.03	1,510.80
Miscelalneous	1,594.45	799.14	795.31*
	$54,027.03	$79,319.85	$25,292.82
Pension Fund, October 1, 1918			$15,794.99
Dues Paid by Ministers			18,373.97
Balance in Pension Fund September 1, 1919			$34,168.96

Board of Education

Churches	$3,986.70	$4,507.68	$520.98
Colleges	1,400.00	1,761.66	361.66
Miscellaneous	150.04	620.31	470.27
Interest	----------	3.18	3.18
	$5,536.74	$6,892.83	$1,356.09

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$2,612.32	$3,983.66	$1,371.34
Individuals	938.76	1,753.45	814.69
Interest	----------	17.08	17.08
Literature	7.40	74.25	66.85
Miscellaneous	22.37	36.25	13.88
	$3,580.85	$5,864.69	$2,283.84

Grand Totals for All Boards

Churches	$293,704.41	$356,996.05	$63,291.64
Sunday Schools	236,937.85	281,278.04	44,340.19
Christian Endeavor Societies	14,368.76	16,623.75	2,254.99
Individuals and Men and Millions Movement	373,567.44	401,884.86	28,317.42
Bequests	21,292.70	101,232.11	79,939.41
Annuities	115,751.00	93,392.04	22,358.96*
Interest and Rent	45,487.84	56,903.29	11,415.45
Missionary Societies and Circles	219,329.71	246,666.85	27,337.14
Children's Organizations	13,822.80	14,257.14	434.34
Mission Fields and Institutions	15,489.66	20,312.71	4,823.05
Subscriptions and Literature	34,618.59	22,395.03	12,223.56*
Miscellaneous	98,512.50	127,728.50	29,216.00
	$1,482,883.26	$1,739,670.37	$256,787.11

* Loss.

Cincinnati Convention Program

MONDAY, OCTOBER 13, 1919

ANNUAL BOARD MEETINGS

Christian Woman's Board of Missions—Richmond Street Church, 9 to 12 a. m. and 2 to 5 p. m.
Foreign Christian Missionary Society—Central Church, 10 to 12 a. m.
American Christian Missionary Society—Central Church, 2 to 4:30 p. m.

OPENING SESSION INTERNATIONAL CONVENTION, MUSIC HALL. 7:30 P. M.

MRS. FLORENCE MILLER BLACK, Second Vice-President, Presiding

Hymn—"O Zion, Haste, Thy Mission High Fulfilling"—Convention
Prayer—John J. Castleberry
Selection—"O Savior, Hear Me"—Mr. E. E. Higdon
Welcome to Cincinnati—A. M. Harvuot
Response—Mrs. Black
Hymn—"The Church's One Foundation"—Convention
Presentation of Canadian Flag—George H. Stewart
Reception of Flag—Col. John L. Shuff
Hymn—"Faith of Our Fathers"—Convention
President's Address—"The Old Evangel and the New Era"—Edgar DeWitt Jones
Hymn—"The Son of God Goes Forth to War"—Convention

Formal presentation of reports of Missionary, Benevolent and Educational Societies.

TUESDAY, OCTOBER 14

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Morning

9:99—Song Service and Devotions.
9:20—Annual Reports and Recommendations of the Board.
10:30—World Call Presentation.
10:40—Devotional Period.
11:00—Ohio's Hour—Celebration of Forty-fifth Anniversary of the Board.

Afternoon

2:00—Opening Service.
2:15—Address: Our Children and the World Task—Mrs. May Griggs VanVoorhis
2:35—Presentation of Missionaries and Brief Addresses:
Home Field { Our Highland People / Our Foreign People / Our Colored People }
India—E. C. Davis
Africa—
Mexico—Mrs. Elma C. Irelan
South America—Tolbert F. Reavis
China—Miss Minnie Vautrin
3:35—Committee Reports.
4:00—Address—(Major Thomas J. Dickson expected)

Night

7:30—Song Service and Devotions.
College of Missions Program.

WEDNESDAY, OCTOBER 15

FOREIGN CHRISTIAN MISSIONARY SOCIETY

Morning

9:00—Devotional Exercises.
9:15—Appointment of Committees.
9:25—Annual Reports.
10:00—Introduction of Missionaries.
10:30—Period of Intercession—Led by W. F. Rothenburger
10:50—Memorial Address—Charles S. Medbury
11:10—Song.
11:15—Address—Fletcher S. Brockman

Afternoon

2:00—Prayer and Praise.
2:10—Reports of Committees.
2:30—Messages from the Missionaries Present:
Dr. W. E. Macklin, Mrs. Macklin, Mrs. E. I. Osgood, Alexander Paul, Mrs. Paul, E. P. Gish, Dr. G. L. Hagman, Mrs. Hagman, Mrs. F. E. Hagin, Miss Edith Parker, Miss Mary F. Lediard, T. A. Young, Mrs. Young, Miss Jessie J. Asbury, W. H. Scott, Mrs. Scott, D. O. Cunningham, Mrs. Cunningham, Miss Jennie V. Fleming, Miss Olive Griffith, Dr. G. J. P. Barger, Mrs. Barger, H. A. Baker, Mrs. Baker, Dr. W. N. Lemmon.
3:30—Business Period.

Night

7:30—Devotions.
8:00—"A Message from China"—Judge Chas. S. Lobingier, Shanghai
8:15—Address—"The Life Call"—R. H. Miller

THURSDAY, OCTOBER 16

AMERICAN CHRISTIAN MISSIONARY SOCIETY AND BOARD OF CHURCH EXTENSION

Morning

9:00—Scripture Lesson and Prayer.
American Christian Missionary Society Business.
Appointment of Committees.
Report of Prayer Meeting Topics for 1920.
Annual Report of Board of Church Extension—Geo. W. Muckley
Words of Emphasis—John H. Booth, M. H. Gray
Discussion from the Floor.
Annual Report of Board of Trustees of A. C. M. S.—Grant K. Lewis
Words of Emphasis—Carey E. Morgan, R. H. Miller, A. W. Taylor, H. H. Peters, James L. Wright
Discussion from the Floor.
Address—"Unredeemed America"—President F. W. Burnham

Afternoon

2:00—Scripture Lesson and Prayer.
Americanization Program—Miss Bertha Merrill, John Johnson, C. Jaroshevich, Frank Butchart, Ray Manley
Regional Messages from United States and Canada—Eight Representatives (5 min. each)
Address—Cleveland Kleihauer, Seattle
Report of Committee on Recommendations of International Convention.
Reports of other Committees.

Night

7:30—Song and Devotional Period.
Address—"American Missions"—Chas. Reign Scoville
Stereopticon Exhibit of Survey—R. E. Diffendorfer

FRIDAY, OCTOBER 17

AMERICAN TEMPERANCE BOARD

Morning

9:00—Devotional—Dr. Jabez Hall
Reports of Board—(Secretary and Treasurer)
Business.
Address—Rev. Clarence True Wilson
Secretary Board of Temperance, Morals and Reforms, of the Methodist Episocpal Church, Washington, D. C.

NATIONAL BENEVOLENT ASSOCIATION

President W. Palmer Clarkson, Presiding

10:45—Song—W. E. M. Hackleman, Leader
Report of the Board—J. H. Mohorter
Report of the Treasurer—Lee W. Grant
Report of Committees and Election of Officers.
Messages from the Homes.
Prayer for the Widow and the Orphan—P. H. Welshimer

Afternoon

BOARD OF MINISTERIAL RELIEF

2:00—Devotional—W. A. Shullenberger
Report—W. R. Warren, President
Pension System—F. E. Smith, Secretary
Address—Roger T. Nooe

BOARD OF EDUCATION

President I. N. McCash Presiding

3.15—Song—How Firm a Foundation
Report of General Secretary—H. O. Pritchard
Address—"Modern Viewpoints in Education"—Pres. Arthur Holmes

Night

7:30—Devotional—President A. D. Harmon
Song—Faith of Our Fathers
Address—"Christianizing Education"—H. O. Pritchard
Song—Keep the Home Fires Burning

NATIONAL BENEVOLENT ASSOCIATION

"Our Ministry of Mercy" (With Stereopticon)—J. H. Mohorter

SATURDAY, OCTOBER 18

BIBLE SCHOOL DEPARTMENT OF AMERICAN CHRISTIAN MISSIONARY SOCIETY

Morning

9:00—Devotional and Christian Endeavor Period.
10:00—The Work of the Departments.
With the Children—Miss Lewis and Miss Lemen
With the Young People—Miss Maus and Mr. Heilbron
With the Adults—Mr. Darsie
11:00—The Negro Work—P. H. Moss
11:10—A Review and a Preview—Robert M. Hopkins
11:35—Why $100,000?—Francis H. Scott
11:55—Closing Devotional.

Afternoon

INTERNATIONAL CONVENTION

2:00—Business Session.

MEN AND MILLIONS MOVEMENT

Report of Treasurer—J. W. Allen
Report of Associate Secretary—H. G. Bowden
Report of World Call—Magazine Committee
Report of Secretary—A. E. Cory

Evening

7:30—Devotional.
Statement by Secretary A. E. Cory on Present Task of Men and Millions Movement.
Address on Interchurch World Movement, General Secretary S. Earl Taylor.

SUNDAY, OCTOBER 19

Morning

Preaching in Various Churches.

Afternoon

Communion Service in Music Hall with Offering for Aged and Disabled Ministers.

Night

CHRISTIAN ENDEAVOR

Report, Secretary J. D. Zimmerman.
Address, Daniel A. Poling.

ASSOCIATION FOR THE PROMOTION OF CHRISTIAN UNITY

Report, Secretary H. C. Armstrong.
Brief Messages from Other Religious Bodies.
Address, Daniel A. Poling.

MONDAY, OCTOBER 20

Consideration of United Christian Missionary Society.

THIS is the title of the attractive exercise issued by the Bible School Department of the American Society for use on Thanksgiving Sunday. It also expresses the purpose of the offering taken on that day among the Bible schools for American Missions. The contribution which the Bible schools make is fundamental to the task of making America Christian. Indeed the Bible schools are in this way laying the foundation for the church in later years.

The development of this theme in the exercise is suggestive of the way in which this work progresses. The first section is entitled "Building the Local Church." It is a great thing to plant a church for our Lord in any community. The church building soon becomes the center of the heart's affection to the best people in every community.

It is one thing to erect a church building, it is another and even more difficult thing to build the life of that church into the life of the community and so into the life of the state and nation. To build the house takes carpenters and masons and workmen of many trades. To build the church into the life of the nation takes preachers and teachers and missionaries and many godly men and women. The second part of the program deals with "Building the Church in the Life of America."

The climax is reached in the third section when the thought is developed that after all we are trying to realize the ambition of the Master Himself of "Building the Church in the Life of the World." This great Christian land must help make the world Christian. We are in these times coming to a realization of the place America holds in the life of the world. World enterprises are enlisting our unstinted support. America has for a hundred years been increasingly the chief base of supplies for the evangelization of the world. Today American Christians are giving as much money to world redemption as all other Christians combined give. To strengthen this base therefore by planting new churches and reviving old ones and educating them all is to help bring the gospel to all the nations of earth. We can double the amount available each year for foreign missions by doubling the number of American Christians and they will go on giving year after year.

Recently the American churches have influenced world life in another potent fashion. Through the military service rendered by millions of our best sons, through the ministry of mercy rendered by thousands of relief workers and Christian helpers, American Christianity has made itself felt. One trembles to think what America might have done in this world war had not the principles of Christ been dominant in the lives of our people. And a great work of relief and reconstruction still lies out before us among the people of the broken nations of earth.

This exercise is one of the most attractive that the American Society has issued for years. It presents the church in its true light in these perplexing days in which we live, "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." It is hoped that hundreds of our Bible schools will render this program on Thanksgiving Sunday, November 23, or the day on which they take their offerings for the American Society. Copies may be had free upon request to the Bible School Department of the American Christian Missionary Society. The Bible schools are asked to give $100,000 in their offerings this year to help *BUILD THE CHURCH IN THE LIFE OF AMERICA.*

Why $100,000?

THE Bible school department of the American Society is calling for $100,000 this year in the fall offering for the American Christian Missionary Society. A few of our superintendents and other leaders are telling what they think of this appeal.

Why $100,000? "1. Because a high aim is worthy of our best efforts to attain.

"2. Because a thoroughly Christian America would mean no striking labor, no greedy capital, honor in politics, honest weights and measures, no profiteering, no social evil, no liquor troubles, ideal living conditions generally.

"3. Because a Christian America would make the 'melting pot' melt.

"4. Because $100,000 given for the Master is insignificant compared with what He gave for us.

"5. Because we can and will do it.

"W. H. STROSSMAN, JR."

Mt. Sterling, Ky.

Why $100,000? "1. One hundred thousand dollars ought to be given to the establishment and extension of Bible schools because Christian education is the crying need of the hour. We must be able to train the hearts of our children as well as the public school trains their minds. The Church now has no other institution but the Bible school that aims at Christian education, and this institution needs to be more firmly established and greatly extended. A. W. GOTTSCHALL."

Baltimore, Md.

Why $100,000? "'Thou shalt love thy neighbor as thyself' can get full expression by a liberal offering in November to the cause of the upbuilding of the kingdom in the home land. We must also bear in mind that less than $100,000 will not meet the increased burden of extension work due to the 'high cost of living.' D. K. STEWART."

Detroit, Michigan.

Why $100,000? "Because the Bible school is not only the educational department of the church, but is the groundwork of the church. It is the department of the church through which 85 per cent of those now in the church have come into it and is, therefore, the greatest evangelizing agency of the church today. The success of evangelism in the church depends on the success of the Bible school. GEO. W. WISE."

Pittsburgh, Pennsylvania.

$100,000, how? "Our own school at Payne Avenue seldom goes over 150 in attendance. Possibly the average is 130. As soon as Children's day is over our missionary superintendent and committee announce the preparation for the November offering for home missions. The Birthday Box offerings from June to November, all the class missionary offerings, and all special gifts on Thanksgiving Sunday are given to home missions through the school. Each class receives an apportionment which it is asked to meet. Usually the apportionments are more than met. Last year our school gave by this method nearly $300. There is no special urging, no noisy appeal. We ask for the money, we pray for it, and it comes. Everybody gives something. A hundred thousand dollars? Five hundred thousand ought to be readily forthcoming from our Bible schools.

"B. L. RAND, *Supt.*,
"CHAS. H. BLOOM, *Minister*,
"E. W. MESSING, *Mis. Supt.*"

Payne Avenue Sunday School.
North Tonawanda, N. Y.

An Invitation

IT IS a sacred privilege and high honor to extend an invitation to the daughters of our mothers, who 45 years ago came to "The Queen City" on the banks of the Ohio and made history for the Disciples of Christ in organizing the Christian Woman's Board of Missions.

We bid you welcome to Cincinnati, the same city, in 1919, to make still greater plans for the growing abilities of the womanhood of the church to serve the Master.

We invite you one and all to come and stand on the ground where these sainted mothers knelt in prayer as they covenanted among themselves for world-wide service to humanity and to God. How well they builded is a matter of record now; therefore come and let us for the new age build as deep, as wise and as true as did our mothers.

Ohio greets you at the home of two of our great missionary boards and welcomes to the homes of a people who love the Lord and His Kingdom, and are true to His teachings, with an ever increasing desire to preach His gospel in all the world. In His name we welcome you cordially and heartily as coworkers and friends. May His spirit and His peace be present in all our deliberations.

Come praying that in some way the Christian womanhood may touch the womanhood of the world, out of Christ, with the healing of the Man of Galilee.

Come, let us kneel together in the old Richmond Street Church where our mothers prayed on that 22nd day of October, 1874, and give thanks for the leading of His spirit and ask for power from on high to direct us in all our counsels and fill us with His spirit to move forward to larger service for our King.

MRS. A. R. STRANG, *President*,
MARY A. LYONS, *Secretary*,
Ohio Christian Woman's Board of Missions.

Report for June, 1919

By Rose T. Armbruster

DURING June I attended 33 meetings, including the Sunday services of the Church and three Sunday schools per week. These 33 meetings had a total attendance of 779, and besides these meetings there were some which I could not attend. Eighteen people were taught in the home, and I made 4 calls in homes to teach the Word.

The chief event of the month was the Children's Day program when our work in various lands was presented to the churches as well as to the Sunday school children.

The weekly meetings in Tsuchizaki, especially the children's meeting are growing in interest; two of the girls have bought New Testaments and are reading them through, asking for explanations each week of the points they do not understand. One mother has promised to teach her children to sing the hymns, though she is not yet a Christian.

Another young man was baptized and a girl, 17 years old, daughter of one of the rich families in Akita, comes to me twice a week for Bible lessons, as a preparation for baptism.

A young man who says he is a Christian, though he is not baptized, and cannot accept the divinity of our Lord, asked me some very searching questions as to the cause of the recent war, the lack of real brotherhood among so-called Christian nations, etc. There are many such men in Japan, and some are saying that Japan must adapt Christianity to her own needs as she did Buddhism. But thank God there are some Christians in Japan who insist that the gospel as preached by the apostles alone can save. That to change it in any way would make it of no use as a way of salvation.

The kindergarten work keeps up its high standard, but the teaching of the mothers is a bit neglected. Miss Garst will improve that and all the work of the kindergarten when she returns.

Akita Church hopes to pay the increase on the pastor's salary instead of getting it from the Mission.

Akita, Japan.

An Orphanage Requested for Batang

FOR several years we have all felt the needs of an orphanage at Batang so much. We have all done something personally, but we could have had numbers of little orphan boys and girls, had we had a house to put them in, and someone to look after them, teach them trades, and had them daily under Christian influence. It is my opinion that the work that counts here is the work done among the children.

We have had orphans brought to our doors, either by mothers whose husband had died, or by friends. They wanted to give us their children. They have said, "I have not a bite for my children, one, two or three (as the case may be); won't you take them as your own children. They will always have a good home, and plenty to eat and wear, with you, and I'll be satisfied to see my children with you, and see them go to school, for I know they will be happy." We can only say we cannot take them, as we have no place to put them, and see them go away to be beggars. I just wish we could take everyone of them in, clean them up, feed and clothe them in one of our places, and teach them to be Christians. We must begin on the children, and raise our Christians and helpers. The old people are too wrapped up in heathenism and superstition to make good helpers that we need here in our work.

Our school is educating the boys and girls, and we hope and pray that many will take the stand for Christ and grow to be useful helpers in all phases of the work here, but we can only have them during the daytime, and send them back to their homes with the environments there, and they are not desirable at all. We have asked for a new school building; we have already outgrown our present school building. If we can have a new school building, the old building could be used temporarily for an orphanage. Our school has grown larger this year, and new ones are coming every day.

Minnie F. Ogden.

A Family Reunion, Father, Two Sons and Daughter-in-Law, at the Christian Orphans' Home, Where the Boys Were Reared After the Death of Their Mother

Ohio Must Vote on Prohibition

INDICATIONS are now that the liquor interests will force the people of Ohio to vote on the national prohibition amendment. This amendment was ratified by the Ohio legislature, but an attempt will be made to reverse their action at the polls. This is part of a nation-wide plan. At least ten states are selected in which the will of the legislatures will be broken down, if the plan succeeds.

In Ohio the petition for the vote carries four propositions: Repeal of state prohibition, an amendment declaring that beer containing 2¾ per cent of alcohol is not intoxicating, a law to prevent the enforcement of state-wide prohibition, and a vote of the people on national prohibition. The aim of these propositions is to precipitate a state-wide fight in an attempt to confuse the people, throw dust in the air, to bring the prohibition laws already enacted in Ohio into contempt and to set the people of the state against their own lawmakers.

As this is to be the first of the state-wide fights it will be a bitter one from the fact that the whole liquor power of the nation will be in this campaign. Every trick of the trade will be employed to reverse the will of the people and to block the operation of national prohibition. Hence the issue is not local but national. This is not the fight of Ohio alone or of the churches of Ohio, but of the nation and the law-abiding citizens of the nation.

If they succeed in Ohio the liquor men will declare that a national reaction against prohibition has set in and, using this as the basis of their appeal, will carry the issue to the people of other states. Succeeding in this they will seek to influence all of the political parties to place a reactionary plank in their platforms, and may openly declare war on any dry candidate in the campaigns a year hence. The significance of this step is tremendous.

In fact, this is a challenge to the churches of America. It is a clear-cut issue between law and no law; light and darkness; right and wrong; Christ and Belial. It is the Church's battle. Compelled to fight the reawakening hordes of evil who have always resisted the advance of justice, the men of Ohio and of the nation will give a good account of themselves. L. E. Sellers.

The Book Shelf

Practicing Christian Unity. By ROY B. GUILD, D. D., New York. The Association Press.

This book presents a plan of church community cooperation which has actually proved its worth in practice. Shows how interchurch organization for the purpose of community service increases the available resources, renders a service more valuable and more permanent than would otherwise be possible.

On to Christ. By EDWIN A. MCALPIN, JR., D. D. New York. George H. Doran Co.

Dr. McAlpin lays emphasis on the great future before the Church. He faces forward with optimistic fervor. The past and its mistakes are considered only long enough to draw some much needed lessons. The book is a ringing call to Christian forces everywhere to unite in the common bonds of the faith in a concerted forward march toward that larger sphere of usefulness which surely awaits a united Christendom.

With eminent sanity and fine assurance the author outlines a constructive program which is at once stimulating and suggestive. A much needed message at this time of widespread discussion and planning.

Foreign Magic. By JEAN CARTER COCHRAN. New York. The Missionary Educational Movement.

This book throws an intensely vivid light upon the inter-relations of resident Americans and the people of China. The delicate vignettes of Chinese life reveal to us curiously dramatic pictures of the magic wrought by American physicians upon the minds and bodies of their Chinese patients. It is a cross-section of the Oriental life today, told with delicate insight and sympathy, revealing to us the strength, the weakness and the possibilities of this awakening giant among nations.

Youth and the Church. By CYNTHIA PEARL MAUS. Cincinnati. The Standard Publishing Co.

It deals with the aims, organization, equipment, program and activities of the Intermediate, Senior and Young People's departments of the church. It suggests a plan for unifying overlapping organizations, and correlating the programs of worship, instruction and expression for boys and girls and young people.

The Kingdom That Must Be Built. By W. J. CAREY. New York. The Macmillan Company.

A challenge to the undertaking of the new responsibilities of the Church. This book insists that Christians are not kill-joys or temperamental pietists, but followers of Christ in a very definite warfare of good against evil, whereby the Kingdom of Christ and of Righteousness is to be built among men.

Patriotic Illustrations for Public Speakers. Stories of the Great War for Public Speakers. By WILL H. BROWN. Cincinnati. The Standard Publishing Company.

Two collections of illustrative material from the war and the new age by a well known writer. The second volume contains an historical introduction covering the various phases of the world conflict.

Reunion in Eternity. By SIR W. ROBERTSON NICOL. New York. George H. Doran Company.

"Reunion in Eternity," an anthology of the great passages in literature affirming a belief in the reunion of the dead with those whom they love. The testimony of various masters of literature to this belief in reunion is used here and also the words of great men and women who have died, voicing their confidence in the promise that they will again see those they love.

The author is a very well-known and distinguished author and critic, editor of the British Weekly since 1886, and a retired minister.

A Good August

THE calendar has just registered the best August ever enjoyed by the Board of Ministerial Relief. Usually the receipts are much less so that the fixed outlay is far greater than income. The hearts of all our veterans will be filled with joy at this expression by the churches. More and more there comes the assurance to those who have given their all for the gospel that "We will not forget."

A fine September, to close the year. Will send a note of cheer through all the ranks of our aged preachers and will add substantial encouragement to the whole ministry.

The receipts thus far for the year have made a good gain, but with the great increase in calls for help and the reserve to conserve the Pension System, the need is greater than ever. Every church must have a share in this sacred fellowship, thus testifying that we keep faith with those whom God calls to preach the gospel.

Famine Relief in China Under Direction of W. Remfry Hunt, Missionary, Who Was Decorated by the Government for His Distinguished Service

Liquor in Japan

THE following is an extract from a letter written to Stephen J. Corey of the Foreign Society by Mrs. Maude M. Madden, who recently returned to Japan:

"Were you here now you would hardly know Osaka. And I presume this is true of all the larger cities. The liquor interests are everywhere more than active. More saloons and beer halls. All kinds of liquor are sold in all kinds of shops as never before. The liquor interests get up Sunday field days, with all the decorations for which Japan is famous, and the children are treated to drinks of mild (?) beers."

Japan Report for July 1919

THE Federation of Japanese Churches has decided to raise $5,000 as an expression of friendship and sympathy with the Christian Churches of Korea.

At a recent exhibit of old Christian curiosities great interest was shown in a New Testament which was written in Chinese characters *by the hands* of one Christian man just *fifty-four years* ago. A Japanese friend prizes an English New Testament which was printed in 1594. He also has a letter signed by Daniel Webster.

Seven Christian denominations met with the Japanese Home Minister recently at the Three-Religions Conference. Our representative was President K. Ishikawa. He says our communion is *one of the big seven.*

Hon. Taro Ando, president of the Japan Temperance Association, is reported to have said that 3,700,000 "koku" (18,500,000 bushels) of rice are wasted annually on saké (wine). If this were stopped it would not be necessary to import rice from abroad.

P. A. DAVEY.

These All Died In Faith

Mrs. Willena J. Yuill, March 20, 1919; a charter member of the mother church of Western Canada, Portage la Prairie.

Mrs. Eva Round, April 20, 1919; Laplata, Missouri. Age, seventy-three years.

Mrs. Louise Armstrong Stubblefield, May 8, 1919; Memphis, Tennessee.

Mrs. Linnie Kirk Woolery, May 9, 1919; Palo Alto, California. Life member of the Christian Woman's Board of Missions.

Mrs. C. A. Wilson, June 18, 1919; Minden, Nebraska. Age, forty-four years.

Mrs. Nancy Fleck, April 18, 1919; Salem, Ohio. Life Member of the Christian Woman's Board of Missions.

Mrs. Alma Blackburn, February 27, 1919; and Mrs. Isaiah Dean, March 10, 1919; both of Bellaire, Ohio.

Mrs. Albert Williams, July 29, 1919; Castleton, Kansas. President of the Castleton auxiliary.

Mrs. Julia C. Crenshaw, August 2, 1919; Hillsboro, Texas. Age sixty-nine years. Member of the Hillsboro auxiliary.

Colonel William M. Cochran, September 11, 1919; Indianapolis, Indiana. Age 81 years. Gave large sums in annuities to our various boards.

Notes and News

Ruth May Harnar has arrived in the home of Mr. and Mrs. Frank Harnar of Harda, India. She is a source of comfort and joy to her parents and to all in the mission.

In the year 1918, the British and Foreign Bible Society issued 8,746,963 Bibles and Scripture portions, of which more than 3,000,000 went to China.

Missionary culture is the rightful inheritance of every child. Many parents do not realize this and leave all training of this nature to the Bible school. No opportunity is greater and it should not be neglected.

Through the minister at Pleasant Hill, H. E. Keltner, thirteen of the children at the Christian Orphans' Home, St. Louis, had the experience of family life for two weeks with different families.

The last reports from Monieka state that in the month there were fifteen baptisms, five of whom were women. The inquirers numbered ninety-two. The offerings for the month amounted to $26.95. Two couples were married.

Money still continues to come in for the building fund of the Southern Christian Home. Notwithstanding the hot weather, there has been a very substantial contribution to the joint fund that is being raised for the College and the Home.

From far away Wyoming, Mrs. James Allerdice writes that the Circle girls wish to share in the pleasure of the children by sending them gifts for the August birthday party. The gifts have arrived, and will add to this gala day for the children much additional pleasure.

If American Christians gave a tenth of their income for the Lord's work, their gifts would aggregate two billions annually. The world could be covered with mission stations; the aged and dependent could be supported in comfort; schools of every kind could be maintained wherever schools are needed.

Missionaries were the first to introduce Irish potatoes, tomatoes, and many other vegetables and fruits into China. The missionaries have permanently enriched the agricultural resources of almost every province of the nation, thus proving to the world that the missionary is a commercial as well as a religious asset.

Professor W. O. Lappin begins his work this year as principal of the mountain school at Morehead, Kentucky. Professor Lappin has been five years in Atlantic Christian College and comes to this work highly recommended. We have a fine corps of missionary teachers at Morehead and it is good to receive word from Professor Lappin that he is delighted with the new home, with the teachers and with the whole situation.

Miss Viola Compton, the Association's vice-president in Del Rio, Tennessee, reports ten families aided during the month of July, and the distribution of a quantity of clothing. She writes: "Our needs at present are not so great and will not be while the warm weather lasts, but I fear, as is usually the case, many will not be prepared for winter when it comes, and aid will be needed then."

"Why is the liquor interest afraid of the direct appeal to the people?" asks the *Christian* of England. "It is when the people know the whole truth about the drink habit and the drink traffic, that we may hope for worthy reform."

The latest reports from Valparaiso hospital indicate a remarkable growth in popularity. It is full all the time. Patients are coming from the entire surrounding country. They are drawn there by the high grade of service they receive.

Prohibition seems to have no terrors for the John McE. Bowman hotel syndicate, which is planning, according to recent reports, to erect a number of very large hotels throughout the country. One of these hotels, a 700-room building costing $5,000,000, will be erected in Seattle.

Ex-President W. H. Taft has a high regard for missions and missionaries. Here is his tribute: "There used to be a time when the foreign diplomats spoke of foreign missionaries with contempt. No matter what the facts in those days, the missionaries today are the leading statesmen in the progress of civilization."

The old people in the home at Jacksonville, Illinois, were recently entertained with recitations and songs by Miss Mary Dewoese and her Sunday school class. Refreshments of ice cream and cake were equally enjoyed by the old folks. This class has been very devoted to this home for a long time.

A letter recently received from Boyd Keith indicates that he has hopes now of pushing the work of finishing the Children's building of the Juliette Fowler Home to completion. Some of our good friends who have been making money out of the Texas oil boom, are showing a disposition to give the Lord His share by giving a portion to His children.

In the past fifteen years, 15,000 tribespeople in the Southwestern provinces of China have been baptized. In one district, whereas in 1906 there was not a single person in an area of a hundred miles square who knew anything about the Lord Jesus, now nearly 18,000 people profess to have turned from idols to the service of the living God.

In a book entitled "Thoughts on Religion at the Front," there is this striking paragraph: "The Church has to enlist in her warfare for God—the war which is never over—that capacity in men for service and suffering which the war has disclosed. How can this be? The answer cannot be merely an intellectual solution. It must be spelled in terms of costly devotion. If these changes are to be, they depend on one thing—a new vision of God in Christ such as shall be for the Church and individual, the overmastering counter-attraction to self."

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Tyler Dennett (*Cloth $1.50*)
Roger Allier
His Parents (*Paper Boards $1.25*)
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We have several weddings to report, of the children who have gone out from the home. That of Arthur Kautz to Miss Ruth Aldridge of Lockport, New York, where Arthur has been employed for the past several years. The marriage of Bessie Thomas to Mr. William Crane, formerly of Tennessee, but now with the Purena Mills of this city.

Before the war Germany had 2,400 missionaries in the non-Christian world. The native helpers numbered 9,000; the converts, 720,000; pupils in schools, 240,000; the income of that year amounted to $1,880,000. In the period of the war much of the work done was destroyed. How soon the German churches will resume their work overseas remains to be seen.

A message recently received from Miss Hattie C. Cooley, a member of the household of Havens Home, speaks of the very efficient way in which R. A. Burriss and his wife are taking hold of the management of the home, and voices the feeling of other residents of the home in saying, "Under the new management we are enjoying comfort and peace and harmony."

The Maharajah of Travancore says: "Of one thing I am convinced: that, do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land;" and the King of Siam has stated that "American missionaries have done more to advance the welfare of my people than any other foreign influence."

An addition of a four-roomed bungalow to the Massie Home, Long Beach, California, has just been completed. This addition will supply a long felt need by relieving the main building of the sick. Here the members of the family that are down and need constant care will be assembled. It will greatly add to their comfort and will make room for a few more in the main building. There are fifteen on the waiting list.

Mrs. B. Mackey of Clarksville, Missouri, delighted the hearts of the children by sending them a bushel and a half of delicious peaches. With peaches selling at twenty-five cents per dozen in the city, we had never hoped to have enough at one time to give all the family a treat. Mr. Paul Gibson of Elsberry and his mother sent a delicious basket of apples to the children this month which they greatly enjoyed.

The Southern Baptists raised last year $1,223,190.47 for Foreign Missions. In addition $62,000 was collected for the Judson Centennial Fund. This was a notable victory. Southern Baptists have registered themselves for a great advance in their Foreign Mission work. In their five-year program they propose to raise fifteen millions for education and to enroll thirty-five thousand pupils in their schools.

The more we see of the home at Walla Walla, Washington, the more we are impressed with its beauty and charm. The spirit that pervades the home makes good the promise of the exterior. It is thoroughly Christian. Every member of the family seems to vie with every other member in the exercise of grace of courtesy and good nature. It is a pity, that this family cannot be increased from fifteen to fifty. There are thirty-four on the waiting list.

Some American women, so it is said, gave Dr. Ida Scudder an automobile, and in doing so made her strength as the strength of ten, for a doctor with an automobile can cover as much ground and see as many patients as ten doctors without one. There are men and women whom the Lord has blessed and prospered who could do more for missions by furnishing a missionary physician with an automobile than if they were to send out and support a missionary of their own.

The Methodist Episcopal Church undertook to raise $105,000,000 in five years as a Centenary Thank-offering, and has raised in cash and pledges $110,000,000. The Southern Baptists are undertaking to raise $75,000,000 for missions in the next five years. The Northern Baptists set their stake at $100,000,000 in the same period. We are living in a day of large things. The Men and Millions Movement did something to stimulate these great undertakings.

The income of the Society for the Propagation of the Gospel in 1918, amounted to $1,310,000. This was $95,000 more than in 1917. The income of the British and Foreign Bible Society was $1,646,295, an increase of $150,000 over that of the previous year. The English Baptist Society received $100,000 more than in 1917. The Wesleyan Missionary Society had a home income of $1,015,000, an increase of $65,000 over that of 1917. The London Missionary Society received $1,183,630 in 1918, which made $50,000 more than in any previous year. The United Free Church of Scotland had an income of $385,675, a slight decrease over that of the previous year.

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C. T. Wang, who represented the Chinese Republic at the Peace Conference, said this of Christianity: "In our effort to establish a true democracy in China we are convinced that an effective way of realizing our objective is to bring Christianity to the Chinese people. We believe this because in Christianity we find the very basis of true democracy. Democracy is based upon mutual confidence, mutual service and mutual love: and these are the very lessons that Christianity teaches."

A beautiful picture taken in far away California of a pretty girl, daintily dressed in a graduating costume, and holding her diploma from grammar school, tells the story of a little motherless girl sent to the home some years ago by the Juvenile Court. The foster mother writes that she is very proud of her little girl and that she has been a good child. She also states that Ellan received more flowers on the day of her graduation than any of the graduates, and there were thirty in the class.

Professor J. Wesley Hatcher has served as principal of our school at Morehead for six years. He has done a noble work. He left the work this year only because he had been wishing to do some post-graduate work in the university in further preparation for the greatest efficiency in his chosen profession, in Christian teaching. Our hearts follow Professor Hatcher and his wife. We hope that in the not distant future they may again be associated with us.

Thirty-six men and women from Dayton, thirty miles from Walla Walla, recently visited at the Northwestern Christian Home. They brought along well-filled baskets and the old people enjoyed a picnic dinner on the lawn near the home. The party was headed by the pastor, Harry L. Bell. They left a fine lot of groceries, fruit and money, as a donation to the home. Best of all they left a very pleasant memory of their visit and it will be treasured by our family of aged here as one of the bright spots in their lives.

Wanted—A captain for the Oregon. The man who is to serve in this capacity should be a full-fledged missionary as well as a competent navigator. The Oregon is a mission station. While she goes from one place to another taking missionaries and supplies and mail, she visits new places seeking for suitable openings. Here is a great opportunity for the right man. Those wishing further information can address Miss Daisy June Trout, 222 Downey Avenue, Indianapolis, Indiana, or Stephen J. Corey, Box 884, Cincinnati, Ohio.

A plan was devised by the mother to instill in baby Catherine's heart great love for the less fortunate children of the world. A mite box is kept in a prominent place in baby Catherine's home and from that mite box she has sent to the children in the nursery department of the Christian Orphans' Home, thirty dollars this year. Sometimes, I suspect baby Catherine has denied herself an ice cream cone that her mite might come to the children, but it is a lesson to all of us and an example to all who are not quite so thoughtful of the less fortunate. The mother writes that little Catherine enjoyed seeing the pictures of our baby ward and the tots, which we often send her when acknowledging the receipt of her love gifts.

The *New Era Magazine* tells of a man who was gripped by the principles of stewardship. His contributions through his own church increased tenfold. Where he had been giving two hundred dollars, he is now giving two thousand dollars. His interest widened, and he gives a thousand a year for missions. The family altar has been established in his home. His pastor says that the giving of his money has meant the giving of himself in larger consecration and the dedication of his household to the family altar and the lifting of his whole life to a higher plane.

The National Benevolent Association has just received a check for $500, the proceeds of the sale of an automobile. This offering was made by Mrs. J. A. Fleck of St. Charles, Iowa, in memory of her husband recently deceased. Mr. and Mrs. Fleck were deeply devoted to the orphan child. As death approached he mentioned the fact to his wife that he wanted to make a contribution toward their comfort, and they agreed upon the sale of the car which they had enjoyed together, that the proceeds should be used to feed and clothe some of God's needy little ones.

Dr. J. A. McDonald, editor of the *Toronto Globe*, says that the world cannot be made safe for democracy until China is made safe for its own peoples, and for all law-abiding strangers. "China alone is big enough, resourceful enough, potential enough to be either a blessing or a curse to all the world. A strong China, sound in its political morality, and widely led in its national purposes, means security in the Orient and safety for the world. But a weak China, disturbed in its political life, disorganized and divided, means death for itself and hell for the democracies of the world."

In China anybody can be a doctor. He requires no course of study, no diploma, only a fondness for tinkering with the bodies of others and making decoctions. Here are some samples: For fevers, the skins of snakes or frogs caught at high noon on the fifth day of the fifth moon, dried and powdered and administered alone or in combination with other ingredients. For broken bones: A poultice of greens or powdered drugs and some internal medicine to make the bones knit. For a tonic: A mixture of tiger's claws or bones, or a tincture of monkey, which will make a man who is weak in the legs as active and as sinewy as his simian brother.

The China Continuation Committee reports that under its larger plans the Chinese church is making social welfare a definite part of its program, aiming to establish Christian patriotism, equality for men and women, justice to all and freedom of conscience. The church in China aims to raise the age of marriage, to eliminate polygamy, to end foot-binding and slavery, to make the Christian home truly Christian, and industrially the church demands suitable hours for labor, adequate wages, suitable work for women and children and a day of rest. Under its larger program the church will combat social vice, gambling, and the improper use of drugs and will take part in the care of dependents and defectives.

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Many Hindus have no prejudice whatever against sending their children to mission schools and colleges. In this way Christian thought influences large numbers who remain Hindus and Christian ideals and standards are everywhere gaining vogue. There is a growing tendency to monotheism among the educated classes throughout India. The European reader of Indian newspapers is frequently astonished at the writer's familiarity with the Bible, while no politician can fail to take note of the influence of Christian thought on social questions, such as polygamy, child marriages, and the inequalities of the caste system.

The Record of Christian Work reports that the 65,000 native Chinese Methodists in China have pledged $865,000 to the Centenary Fund. Considering the small incomes of the Chinese, this is a marvelous achievement. Many districts exceeded the amounts apportioned to them. One was asked for $3,600 and pledged $5,000; another was asked for $4,350 and pledged $6,150. A cook in a mission school gave $97.50, saying to those who demurred at her generosity, "When you took me I was half naked and starving. My own people would do nothing for me and you Christians did it all. Just look at me now, how well dressed I am."

Sir W. Mackworth Young, K. C. S. I., formerly Lieutenant-Governor of the Punjab, India, said: "As a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British government in India since its commencement. Let me take the province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation, fifty-four years ago; and to that question I feel there is but one answer—Christianity as set forth in the lives and teaching of Christian missionaries."

Not Beasts Nor Machines But Men and Women Bear Most of the Burdens in Non-Christian Lands. This Is India

"There is not an existing institution in the world of civilized humanity which cannot be profoundly modified or altered, or abolished in a generation. There is no form or order of government or of the dominion of force which cannot be removed out of the world within a generation. There is no ideal in conformity with the principles of civilization dreamed of by any dreamer or idealist which cannot be realized within the lifetime of those around him." This passage taken from Benjamin Kidd's "Science of Power" should cheer every missionary worker. The evangelization of the world in this generation can be effected if Christian people everywhere will make that their supreme aim.

Dr. A. F. Schauffler gave this testimony to his experience as a steward of God's manifold grace: "Ever since I earned my own living, I have been at least a tither. I am no longer a tither, nor have I been for many years. The change came about as the result of a conversation with a godly woman, who said that she began by tithing but gave that up when she realized that she was only a steward. Since then she said whenever she felt God was calling for more than a tenth, she always gave it. I saw that her method was better than mine and adopted it. Since that time I have always given away much more than a tenth of my income. Sometimes a quarter, sometimes a half, sometimes more than that, and I have been singularly prospered."

The story is told of Dr. Hykes that when passing through a strange city in China he was attacked by a mob. There appeared no way of escape. As a last resort he decided to play on the fears and superstitions of his persecutors, most of whom had never seen a foreigner until that day. "You call me a devil," he said, "I will show you that I am a devil." With that he proceeded to take out his artificial teeth, and lifting them up he exhibited them to the astonished multitude. Scores fell back aghast at the act, while some ran away screaming. "Now," he continued, "I will put the teeth which I have taken out in your presence back into my head." More people took to their heels. "I still see that some of you need further proof of my peculiar powers. I will proceed now to unscrew my head." That was enough. Not a single soul waited to witness the third act. While the mob was vanishing in every direction, the missionary went on his way in peace.

At the One hundred and twentieth Annual meeting of the Church Missionary Society, the following was adopted: "That the members of the Society offer praise to God for the gift of victory and the new hope of peace and good will. They thank Him for His grace towards the churches in the mission field through anxious days of stress and danger, for His protecting care over their missionary brethren in Christ, and for the continued ingathering of converts; they rejoice at the spirit of courage and sacrifice manifested both abroad and at home in generous giving and in abundant service at a time of fierce trial and strain. They also praise God for the knowledge that He reigneth, be the earth never so unquiet; and that in the Gospel entrusted to His servants there is redemption for the individual, healing for the world's wounds and sorrows, power superior to all the forces of evil, a standard of righteousness for the nations, brotherhood which can bind together men of all races, and abundant life for all mankind. They recognize that the war and its consequences emphasize the ever-present challenge to proclaim that gospel at once and effectually, and they acknowledge that this challenge can find adequate response only in a fuller and more sustained offering of life and all its powers to Christ than the Church has made heretofore."

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At the Denver Convention our Baptist brethren adopted a report that said that organic church union was not "possible, desirable or expedient." This is a remarkable pronouncement in view of the prayer of our Lord that His disciples might be one, even as He and the Father are one, that the world might believe that the Father had sent Him. At the same convention the Baptists resolved to raise one hundred millions for missions, education, and benevolence in the next five years. They contemplate an annual operating budget of more than eight millions at the expiration of the five years. Here is what the Baptists say: "To be remiss at this time is to go to sleep at the switch. Unless Baptists rise to the challenge of the hour they will be shunted on to a side-track and a narrow-gauge road. We are not here to mark time, we are under marching orders and eager to go forward."

Livingston College, London, has provided a series of lectures on "Personal Care of Health in the Tropics." These lectures will be given for four days commencing September 22. There will be fifteen lectures in all, as follows:

Clothing in the Tropics; Food in the Tropics; Water in the Tropics; The Enterioa—Symptoms, Course, Treatment and Prophylaxis; The Dysenteries and Cholera; The Nursing of Enterioa and Dysenteries; Mosquitoes and their Transmission of the Malarial Parasite; Symptoms and Treatment of Malaria; Lantern Demonstration; Parasites of Malaria and Other Tropical Diseases; Severe Forms of Malaria; Blackwater Fever; Diagnosis of Fevers; Tropical Diseases Conveyed by Bites of Insects; Tropical Worm Diseases and Other Disorders Common in the Tropics; Sanitation in the Tropics—Domestic Sanitation, Building of Houses; Medicine Chests in the Tropics and How to Use Them.

Missionaries going to the tropics will do well to attend these lectures if they can arrange to do so. The fee for the whole course is thirty shillings, or three shillings for a single lecture.

Herbert Swanson, Vigan, P. I.: "I have traveled about 500 miles in the interest of the evangelistic work since coming back from Baguio, and the auto has been a great help. Without it I should have been limited to much less than half of this amount. About 25 sermons have been preached—through an interpreter—in the various places, mostly in the interests of the Every Member Canvass. All our churches who have pastors are now giving something toward their support. Some who do not have pastors are offering to give if we shall be able to get men for them. Because of the exceedingly high price of rice, and the constantly increasing cost of everything else, the pastors have had to ask for higher salaries in order to meet the bare necessities of living, and we are urging the churches to assume as much of this as possible. I think they are responding quite well, too, considering the fact that they must meet these same high prices, and wages have not increased in the same proportion. Thus, far fourteen baptisms have been reported for the month. We have nine girls from Ilocos Sur and Abra in the training school at Laoag. This leaves us only one Bible woman at work, but all the girls will serve during the vacation and will be more capable for the training."

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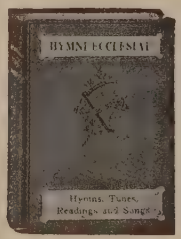

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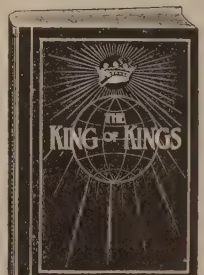

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The *Mission Field* notes that the rulers of the Native States of India are beginning to take action, in view of the rapid increase of the consumption of intoxicating drink in India. The Begum of Bhopal, the Mohammedan lady who rules over that Moslem State, has issued a proclamation that any Mohammedan in her territories found intoxicated, carrying liquor, or sitting in a liquor shop shall be sentenced to rigorous imprisonment. The Nizam of Hyderabad has introduced prohibition into his capital. The important State of Mysore has declared its entire sympathy with the plan of local option, and proposes total prohibition in special areas. The government has declared its intention to be the final extinction of the liquor traffic and the traffic in opium and other intoxicating drugs.

A Life Member of one of the English Societies makes this practical suggestion: "Those who no longer need to insure against air raids and bombs, and those who have had to pay for darkening buildings, might be asked for contributions towards giving Light, the true light, to those who sit in darkness and the shadow of death. Many who have self-denyingly continued to despatch parcels to prisoners might now deflect their gifts to some who have yet to learn that

" 'Blessings abound where'er Christ reigns,
The prisoner leaps to lose his chains,'

and that in such deflection the commission received by Saint Paul may be shared in turning men from darkness to light, from the power of Satan unto God.

'Can we to men benighted,
The lamp of life deny?' "

The Northern Presbyterian Board of Foreign Missions closed the year with a deficit of $620,000, the greatest debt in its history. The disbursements of the year were $3,112,834, an increase over the previous year of $338,078. The deficit was due to the extraordinary conditions and demands created by the war, half of it being due to the emergency needs in Syria alone, where the missionaries met with demands for relief that they did not dare refuse and that helped to save thousands of lives. The Board, it was said, would have been ashamed if these emergencies had not been met in the spirit of Christian heroism, and so the Board was really proud of its debt. The volume of applause that greeted this statement when made before the General Assembly indicated that the Assembly also was proud of the debt and the work it represented. A deficit is an evil, but there are worse things than a deficit. Besides, a deficit of $620,000 is not a serious matter with a people as able and as willing to give as the Presbyterians.

Mrs. Christina Forsyth worked for thirty years alone in a lonely mission station in Fingoland. Before her marriage she had worked in Southeast Africa, and when she was left a widow in 1885 Mrs. Forsyth returned, and at her own wish took up new work at the isolated station of Xolobe, where the people were most degraded. No missionary progress had been made owing to the backward and evil nature of the people. In spite of all remonstrances, Mrs. Forsyth chose this spot. On her arrival she found that all Christian work and influence had completely gone to pieces, and only one Christian was left. Her first work was to make friends with the people and do a little medical work. They soon believed in her ability to heal, and summoned her from far and wide to go to their help. Going in and out among the people, she soon found what a hold tribal customs had over them, and she set herself to combat these by prayer and influence. She bent all her energies on gaining over the chief, and finally he became less hostile. The children were eager for education, so a school was started and a Sunday school. In November, 1889, a mission house was built, and Mrs. Forsyth decided to have some of the scholars to live with her. After ten years' work there was a civilized and Christian community; there had been 117 baptisms and admissions to church membership, and there were various organizations exerting an ever-increasing influence. She could go alone to any kraal, night or day, even when a beer drink was on, and feel she was respected and safe. And so her work continued until, in 1916, she felt she must give up the work she so dearly loved. As a result of her sojourn, Xolobe is now a fully organized mission station with a fine church building, a day-school with four teachers and an attendance of about 140, and other activities carried on by the office bearers. Her biography is published by Hodder and Stoughton.

The following is an extract from the *Shanghai Times*: "Approximately another two million dollars' worth of opium, morphia and anti-opium pills was consigned to the flames during the past two days. There were about 114 piculs of opium, a large quantity of morphia, and about five tons measurement of anti-opium pills. This large quantity is the result of seizures by the customs officials and retained by the mixed court and Japanese authorities, which had been smuggled into Shanghai during the past two or three years, and is the end of the whole stock that had been stored in the Customs godown.

"Two kilns were lighted for the purpose at Pootung early Wednesday morning when the stock was sent over by the customs launches. On arrival the drugs were all carefully weighed and checked by the superintendent of customs, Mr. Yao Wenfu, assisted by the deputy commissioner, Mr. Hilliard, and a few Chinese secretaries, and then finally confined to the roaring flames, wrappers and all. It was certainly a rare sight to see packages of all dimensions being opened up. Around the furnaces a body of Chinese soldiers were stationed to keep out the crowd of poverty-stricken natives who gazed upon the scene with consternation and who no doubt failed to realize why this huge amount of opium, representing a fortune, should be sent up in smoke. On the first day, despite the checking and various other minor details, one-half of the total stock was destroyed. The other half, including the 370 pounds of opium and the sixty-three pounds of morphia handed over to the customs by the Japanese authorities, was burnt yesterday. To say that about two million dollars' worth altogether was sent up in flames would not be an exaggerated estimate.

"The whole affair was very well conducted, and the customs officials are to be congratulated on the very able manner they handled the matter. It will certainly be a long time before Shanghai will see another opium burning, as this was the last lot lying in the Customs godown."

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Under the terms of its charter, the net earnings of the Christian Board of Publication can be used only for missionary and benevolent work, for the betterment of its product, or for additions to the plant. Large amounts have gone into additions and betterments, which will enable us to render still greater service. The missionary dividends since 1912 amount to $28,450.

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Christian Board of Publication

ST. LOUIS

Within two weeks of the time the last report was written, thirty persons were baptized in and around Mungeli, India.

It is reported that for the first time in its history St. Louis, Missouri, had two consecutive days without a case of alcoholism being reported to the city dispensary or occurring in any of the wards of the city's institutions.

J. C. Ogden, Batang, West China, reports fourteen new pupils, making a total of eighty-two. The average attendance is seventy-four Mr. Ogden reports the school room overcrowded. The missionaries are praying for a new school building, well equipped.

Roderick A. MacLeod, Batang, Tibet: "The work is progressing. There will probably be an average of 250 each Sunday attending classes in the Tibetan Sunday school during this month. The Chinese work, also, is coming along splendidly. The inquirers are doing good work.

President Bernard A. McMahone of Boston, at the recent summer meeting of the House Furnishers' Association of New England, said: "People are already buying more and better furniture, and this will be more marked as time goes on. Men who have spent two dollars and up a week for liquor will turn most of that money into channels that will benefit the home. This is not a guess; it is a proved fact, and New England furniture dealers must prepare to meet this demand."

George B. Baird of Luchowfu, China, writes that the students of all the schools joined in a monster parade against Japan because of the unjust decision of the Peace Conference to turn Shantung Province of China over to Japan. "Such injustice cannot make for peace." Mr. Baird adds that Mrs. Baird and Robert and he, with Miss Major, made a visit over Sunday to the out-station at Liang Yuen. The school there is in excellent condition, with forty-eight boys in attendance. Mr. Baird conducted a communion service, the first at Liang Yuen for more than a year. There were seven Christians present. There were good meetings all day.

Dr. A. L. Shelton, Batang, West China, reports seventy-two new patients in the month, three operations, ninety-two calls, 494 dispensary treatments. "With the disappearance of influenza, conditions have returned to normal. There have been several gunshot and sword wounds caused by robbers, and one accidental shooting for which the victim had to have an amputation. He has had a hard time of it from blood-poisoning, but is gradually getting better. Food conditions are very bad, and perhaps half of the patients we deal with are suffering from malnutrition. My four assistants are just finishing up their examinations on the year's work. They have done well as a whole."

The most spectacular world movement in trade at the present time is the conquering march of the American steel and iron industry. Unless checked this American trade will be absolutely supreme throughout the world in a few years. No competition seems to be able to stand against it. The matter is clearly recognized in all countries.

It is worthy of notice that this vigorous movement is being successfully pushed by a pre-eminently "dry" American trade. It will be remembered by many that a survey of the iron and steel business made by one of our temperance organizations several years ago showed practically every manufacturer to be a strong prohibitionist, conducting his plants on the principle of total abstinence and efficiency. Today his victories are being won by the workmen whom he taught to abstain five years ago.

Dr. Shelton has gone to Adendsi to fetch money. There is no money here, and we have been more than "broke" for some time.

Many distressing circumstances come under our observation. Here is one that happened lately. A half-breed named Ho broke an oath which he had taken together with the Tibetans. The latter demanded that he be executed. These Chinese officials were compelled to consent and Ho was led out to be shot. The executioner's gun missed fire. Ho thought that he was free and spit at the executioner. The latter fired a second time and killed Ho and two other Chinese. One of the Chinese lived for a few days. He was shot through the thigh, and would not permit an amputation. Two days ago, Johnny (the man mentioned in Dr. Loftis' diary) was prevailed upon to examine the wound, and, in so doing, cut his finger against a sharp piece of bone. Yesterday morning the wounded man was dead and Johnny was laid up with septicemia. Mr. Ogden got one of Dr. Shelton's medical books and administered the treatment prescribed therein for that disease. We all prayed for Johnny's recovery, and did the best we knew how to help him. Today he is much better and we think that he will recover. Ho's son, one of the brightest young men in our school, is worried lest the Tibetans kill him also. They are afraid that the son will plead his father's case before higher officials, and as a result those who sentenced Ho may be put to death."

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It is a glad day, a great day in all our Bible Schools—the one day in the year they have fellowship in the evangelization of America.

From this offering all our organized Bible School work is supported.

The exercise—a fine one this year—is entitled

"Building the Church"

It may be given at the regular Bible School hour with brief preparation. It is dignified, educational and inspirational.

Every Bible School in the brotherhood should observe the Sunday before Thansksgiving, November 23, and make a great offering.

Two things in preparation:

(1) Order the exercise and other free supplies for the day.
(2) Apportion each class a definite amount to be raised.

Help your Bible School make these preparations adequately. Let us make it unanimous this year.

$100,000 on Thanksgiving Sunday

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